

THE MAHÁVAṆSA

TRANSLATED FROM THE ORIGINAL
PĀLI INTO ENGLISH, FOR THE
GOVERNMENT OF CEYLON

THE MAHÁVANSA

TRANSLATED FROM THE ORIGINAL
PÁLI INTO ENGLISH, FOR THE
GOVERNMENT OF CEYLON

MUDALIYAR L.C. WIJESINHA

IN TWO PARTS

THE TRANSLATION OF THE FIRST PART BY
GEORGE TURNOUR

WITH NOTES AND EMENDATIONS BY
MUDALIYAR L.C. WIJESINHA

PART-I
CHAPTERS 1 TO 38



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THE MAHÁVAṆSA,

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TRANSLATED FROM THE ORIGINAL PĀḲI INTO
ENGLISH, FOR THE GOVERNMENT
OF CEYLON,

BY

L. C. WIJESINHA, MUDALIYAR.

TO WHICH IS PREFIXED

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(PUBLISHED IN 1837)

BY GEORGE TURNOUR, C.C.S.



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THIS
TRANSLATION INTO ENGLISH OF THE MAHÁVAṆSA,
CHAPTERS XXXIX. TO C.,
IS, BY PERMISSION,
Respectfully Dedicated
TO HIS EXCELLENCY
THE HON. ARTHUR HAMILTON GORDON, G.C.M.G.,
GOVERNOR OF CEYLON,
DURING WHOSE ADMINISTRATION AND BY WHOSE DESIRE
IT WAS UNDERTAKEN AND ACCOMPLISHED
BY
THE TRANSLATOR.

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THE
TRANSLATION OF THE FIRST PART

AS PUBLISHED BY

GEORGE TURNOUR, C.C.S., IN 1836.

With Notes and Emendations

BY L. C. WIJESINHA, MUDALIYAR.

ERRATA ET CORRIGENDA.

<i>Page.</i>	<i>Line.</i>	<i>Note.</i>	<i>For</i>	<i>Read</i>
29	...	— ... 2 ...	a treatise (named) ...	the (treatise named)
36	...	8 ... — ...	Paṇḍuvāsadéva	Paṇḍuvāsudéva ; <i>et passim</i>
56	...	— ... 1 ...	to take	wherein they might take
56	...	— ... 1 ...	to warm	warm
108	...	— ... 5 ...	rough	fine
108	...	— ... 7 ...	marumba	prepared gravel : and over it
120	...	22 ... — ...	Sóṇattara	Sóṇuttara
124	...	29 ... — ...	thither	hither
160	...	— ... 13 ...	kála	kalá

THE MAHÁVĀNSA.

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No.	Name.	Date. B.C.	No.	Name.	Date. A.C.
1	Vijaya	... 543	32	Sivali 35
2	Upatissa (Regent)	... 505		Interregnum of three years.	
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8	Uttiya	... 267	39	Gaja Bāhu I.	... 113
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10	Sūra Tissa	... 247	41	Bhātiya or Bhātika II.	... 141
11	Sena and Guttika (foreign usurpers)	... 237	42	Kaṇiṭṭha Tissa or Kaṇiṭṭu Tis	... 1
12	Asela	... 215	43	Cūla Nāga or Sulu Nā	... 1
13	Elāra (a Tamil usurper)	205	44	Kuḍḍa Nāga	... 19
14	Duṭṭha Gāmanī or Duṭṭu Gemunu	... 161	45	Siri Nāga I.	... 196
15	Saddhā Tissa	... 137	46	Vohāraka Tissa	... 215
16	Thullatthana or Tuluna	119	47	Abhaya Tissa	... 237
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28	Mahā Dāṭhiya Mahā Nāga or Mahā Deliyā	9	63	Paṇḍu } Pārinda } Khudda } Pārinda }	441
29	Amaṇḍa Gāmanī Abhaya	21		usurpers	444
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THE MAHÁVĀNSA.

[The italics are intended to denote the faulty words and passages which I have substituted by others in the foot-notes. In compliance with the wishes of Government I have added these mostly to such passages as contain *grave* or *glaring* errors. The only alterations made in the text are in the transliteration of Pāli words and the substitution of the crude form *a* for the case termination *o*, as adopted by modern Pāli scholars. The text still admits of great improvement throughout.—L.C.W.]

CHAPTER I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme Buddha!

Having bowed down to the supreme Buddha, immaculate in purity, illustrious in descent; *without suppression or exaggeration*, I celebrate the MAHÁVĀNSA.

That which was composed by the ancient (historians) is in some respects too concise, in others too diffuse, abounding also in the defects of tautology. Attend ye to this (Mahāvānsa) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered,² and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddha Dīpaṅkara, formed the resolution to attain buddhahood, in order that he might redeem the world from the miseries (of sin).

Subsequently, as in the case of that supreme Buddha, so unto Kondañña, the sage Maṅgala, Sumana, the Buddha Rāvata, and the eminent sage Sobhita, the supreme Buddha Anomaddasi, Pūṇa, Nārada the vanquisher, the supreme Buddha Padumuttara, and Sumedha the deity of similar mission,³ Sujāta and Piyadassi, the supreme Atthadassi, Dhammadassi, Siddhattha, Tissa, and, in like manner, the vanquisher Phussa, Vipassi, the supreme Buddha Sikkhi, the supreme Buddha Vessabhū, the supreme Buddha Kakusandha, in like manner Koṣāgama, and Kassapa of felicitous advent,—unto all these twenty-four supreme Buddhas likewise (in their respective existences),

¹ This is not the sense of the compound term *nānānādhikāraṇa*, qualifying *Mahāvānsa*. It ought to be rendered thus: "I celebrate the Mahāvānsa, replete with divers comprehensive chapters." Such is the explanation given in the *Tika*: *anekhi adbhikāraṇi paripunnādhikāraṇa' ti attha*.

² The words *sutitoca upāgatay*, "come down by tradition," contained in the text, have been omitted in this enumeration of the characteristics of the Mahāvānsa.

³ Original, *Tathāgata*. Here, as elsewhere throughout the work, I have not thought it necessary to notice the English rendering of the Pāli epithets and of words appertaining to Buddhist terminology.

the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhahood was foretold.

The supreme Gotama Buddha (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhahood, that he might redeem mankind from the miseries (of sin).

At the foot of the bo tree, at Uruvéla, in the kingdom of Magadha, on the day of the full moon of the month of viśákha, this great divine sage achieved the supreme all-perfect buddhahood. This (divine) sojourner, displaying the supreme beatitude derived by the final emancipation (from the afflictions inherent in the state of transmigration), tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Bārāṇasi, he proclaimed the sovereign supremacy of his faith; and while yet sojourning there during the "vassa," he procured for sixty (converts) the sanctification of "arhat." Dispersing abroad these disciples for the purpose of promulgating his doctrines, and thereafter having himself converted thirty (princes) of the *inseparably-allied* tribe of Bhadda, the saviour, with the view to converting Kassapa and the thousand Jāṭilians, took up his abode at Uruvéla during the "hemanta," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honour) of the said Kassapa, of Uruvéla, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotatīa (before mid-day) on that very afternoon, being the ninth month of his buddhahood, at the full moon of the constellation phussa, unattended, visited Laṅkā for the purpose of sanctifying Laṅkā.

¹*It was known (by inspiration) by the vanquisher that in Laṅkā, filled by yakkhas, and therefore the settlement of the yakkhas,—that in the said Laṅkā would (nevertheless) be the place where his religion would be glorified.* In like manner, knowing that in the centre of Laṅkā, on the delightful bank of a river, on a spot three yojanas in length and one in breadth, in the agreeable Mahānāga garden, in the *assembling place of the yakkhas*, there was a great assemblage of the principal yakkhas in Laṅkā; the deity of happy advent, approaching that great congregation of yakkhas,—there, in the midst of the assembly, immediately above their heads, hovering in the air, over the very site of the (future) Mahiyagga dāgoba, struck terror into them, by rains, tempests, and darkness. The yakkhas, overwhelmed with awe, supplicated of the vanquisher to be released from their terror. To the terrified yakkhas the consoling vanquisher thus replied: "I will release ye yakkhas from this your terror and affliction: give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhas replied to the deity of happy advent: "Lord, we confer on thee the whole of Laṅkā, grant thou comfort (in our affliction) to us." The vanquisher thereupon, dispelling their terror and cold *shivering*, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides; they, scorched by the flames (receding), stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them.

¹ There is nothing to indicate that they were "inseparably allied."

² "For it was known by the vanquisher that Laṅkā would be the place where his religion would be most glorified, and that it was needful that the yakkhas by whom Laṅkā was inhabited should be removed therefrom."

³ *Yakkha-saṅgama-bhāṇiyā*. "In the battle-field of the yakkhas." *Saṅgama* is war, battle, &c., quite distinct from *samgama*, which means an assembly, &c.

⁴ "and darkness," or "confusion."

As soon as they transferred themselves thereto (to escape the conflagration) he restored it to its former position. Immediately the redeemer folded up his carpet and the devas assembled. In that congregation the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines : asaphkhyas of them attained the salvation of that faith and the state of piety.

The chief of the devas, Sumana, of the Sumanakūṭa mountain, having acquired the sanctification of "sūtāpatti," supplicated of the deity worthy of offerings, ¹for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks from the growing hair of his head. ²Receiving and depositing it in a superb golden casket on the spot where the divine teacher had stood, adorned (as if) with the splendour of innumerable gems, comprehending (all) the serene treasures, he enshrined the lock in an emerald dāgoba, and bowed down in worship.

The thēra Sarabhū, disciple of the thēra Sāriputta, at the demise of the supreme Buddha, receiving at his funeral pile the "gīvaṭṭhi" (thorax bone relic) of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dāgoba. This inspired personage, causing a dāgoba to be erected of cloud-coloured stones, ³twelve cubits high, and enshrining it therein, departed.

The prince Uddhachūlābhaya, the younger brother of king Dēvánampiya Tissa, discovering this marvellous dāgoba, constructed (another), encasing it, thirty cubits in height.

The king Dutṭha Gāmani, while residing there during his subjugation of the Malabars, constructed a dāgoba encasing that one, eighty cubits in height.

This Mahiyagana dāgoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this land habitable for human beings, departed for Uruvéla.

The visit to Mahiyagana concluded.

The vanquisher (of the five deadly sins), the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddha, in the fifth year of his buddhahood, while residing at the garden of (the prince) Jeta, observing that on account of a disputed claim for a gem-set throne between the nāga Mahódara and ⁴a similar Cūlódara, a maternal uncle and nephew, a conflict was at hand between their respective armies : on the last day of the last quarter of the moon of the month citta, at daylight, taking with him his sacred dish and robes, out of compassion to the nāgas, visited Nāgadīpa.

At that time, this Mahódara aforesaid was a nāga king in a nāga kingdom half a thousand (five hundred) yojanas in extent, bounded by the ocean ; and he was gifted with supernatural powers. His younger sister (Kidābhikā) had been given in marriage to a nāga king of the Kappavaddhamāna mountain. Cūlódara was his son. His grandmother having bestowed this invaluable gem-throne on his mother, that nāga queen thereafter died. From that circumstance this conflict of the nephew with the uncle was on the eve of being waged. These mountain nāgas were moreover gifted with supernatural powers.

¹ "for something worthy of worship."

² "Receiving it in a superb golden casket he placed it on a heap of divers gems, seven cubits in circumference, where the Teacher had stood, and raised a stūpa of emerald over it, and bowed down unto it in worship."

³ "Cloud-coloured stones." The original is *Meda-ranna-piṣṭana*, 'stones of the colour of fat' : white marble !

⁴ "the nāga."

⁵ *De la*.

The deva Samiddhisumana instantly, at the command of Buddha, taking up the rájáyatana tree which stood in the garden of Jéta, and which constituted his delightful residence, and holding it over the vanquisher's head like an umbrella, accompanied him to the above-named place.

This deva (in a former existence) had been born a human being in Nágadipa. On the spot where the rájáyatana tree then stood he had seen Pacceka Buddhas taking refection. Having seen them he had rejoiced, and presented them with leaves to cleanse their sacred dishes with. From that circumstance he (in his present existence) was born in that tree, which stood at the gate of the delightfully agreeable garden of Jéta. Subsequently (when the Jeta vihara was built) it stood without (it was not built into the terrace on which the temple was constructed). The deva of devas (Buddha), foreseeing that this place (Nágadipa) would be of increasing advantage to this deva (Samiddhisumana), brought this tree to it.

The saviour and dispeller of the darkness of sin, poisoning himself in the air over the centre of the assembly, caused a terrifying darkness to those nágas. Attending to the prayer of the dismayed nágas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation. Both parties rejoicing thereat, made an offering of the gem-throne to the divine sage. The divine teacher, alighting on earth, seated himself on that throne, and was served by the nága kings with celestial food and beverage. The lord of the universe procured for eighty kóṭis of nágas dwelling on land and in waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahódara, Maniakkhika, the nága king of Kalyáni, proceeded thither to engage in that war. Having, at the first visit of Buddha heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhas : " Oh ! divine teacher, such an act of mercy performed unto us is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes. All compassionating deity ! let thy protecting mercy be individually extended towards myself : in thy future advent to this land visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rájáyatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rájáyatana tree, and the gem-throne, on the nága kings, to be worshipped by them. " Oh ! nága kings, worship this my sanctified tree ; unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nágas, departed to the garden of Jéta.

The visit to Nágadipa concluded.

In the third year from that period, the said nága king, Maniakkhika, repairing to the supreme Buddha, supplicated his attendance (at Kalyáni) together with his disciples. In (this) eighth year of his buddhahood, the vanquisher and saviour was sojourning in the garden of Jéta with five hundred of his disciples. On the second day, being the full moon of the delightful month of vesákha, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes and taking up his sacred dish, departed for the kingdom of Kalyáni, to the residence of Maniakkhika. On the spot where the Kalyáni dagoba (was subsequently built) on a throne of inestimable value, erected in a golden palace, he stationed himself together with his attendant disciples. The overjoyed nága king and his retinue provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher,

the supreme lord, having there propounded the doctrines of his faith, rising aloft (into the air) displayed the impression of his foot on the mountain Sumanakūṭa (by imprinting it there). On the side of that mountain he, with his disciples, having enjoyed the rest of noon-day, departed for Dīghavāpi; and on the site of the dagoba (subsequently erected) the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samādhi." Rising aloft from that spot, the great divine sage, cognizant of the places (sanctified by former Buddhas), departed for the station where the Mēghavana establishment was subsequently formed (at Anurādhapura). The saviour, together with his disciples, alighting on the spot where the sacred bo-tree was (subsequently) planted, enjoyed the bliss of the "samādhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built). Similarly, at the site of the dagoba Thūpārāma, indulging in the same meditation; from thence he repaired to the site of Silā dagoba. The lord of multitudinous disciples preached to the congregated devas, and thereafter the Buddha, omniscient of the present, the past, and the future, departed for the garden of Jeta.

Thus the lord of Laṅkā, knowing by divine inspiration the inestimable blessings vouchsafed to Laṅkā, and foreseeing even at that time the future prosperity of the devas, nāgas, and others in Laṅkā, the all-bountiful luminary visited this most favoured land of the world thrice. From this circumstance this island became venerated by righteous men. Hence it shone forth the light itself of religion.

The visit to Kalyāṇi concluded.

The first chapter of the Mahāvamsa, entitled "The visits of the successor of former Buddhas," composed equally for the delight and affliction of righteous men.

CHAPTER II.

The great divine sage, the descendant of the king Mahāsammata, at the commencement of this "kalpa," was himself the said king named Mahāsammata.

Rōja, Vararōja, in like manner two Kalyāṇas (Kalyāṇa and Varakalyāṇa), Uposatha, two Mandhātus, Caraka, and Upacaraka, Cetiya, also Mucala, Mahāmucala, Mucalinda, also Sagara, and Sāgaradēva, Bharata, Bhāgīrasa, Ruci, Suruci, Patāpa, Mahāpatāpa, and in like manner two Panādas, Sudassana and Nēru, likewise two of each name,—these above-named kings were (in their several generations) his (Mahāsammata's) sons and lineal descendants.

These twenty-eight lords of the land, whose existence extended to an asankhya of years, reigned (in the capitals) Kusāvati, Rājagaha, Mithila.

Thereafter (in different capitals reigned) one hundred, fifty-six, sixty, eighty-four thousand, then thirty-six kings; subsequently thereto, thirty-two, twenty-eight, twenty-two; subsequently thereto, eighteen, seventeen, fifteen, and fourteen; nine, seven, twelve, twenty-five; again in the same number (twenty-five), two twelves and nine. Makhādēva, the first of eighty-four thousand; Kalārajamaka, the first of eighty-four thousand kings; and

¹ The error of construction here, though slight, is seriously misleading. It is not said here that Buddha was born as Mahāsammata, but that he was descended from that mythical personage. The passage ought to be construed thus:—"Now this great sage was born of the race of king Mahāsammata. In the beginning of this kalpa there was a king named Mahāsammata. And these were his sons and grandsons." Then follows the genealogy.

the sixteen sons and lineal descendants terminating with Okkāka : these were those (princes) who separately, in distinct successions, reigned each in their respective capital.

Okkākamukha, the eldest son of Okkāka, became sovereign. Nipura, Chandimā, Chandamukha, Sirisañjaya, the great king Vessantara, Cāmi, Sīhāvahana, and Sīhassara, in like manner,—these were his (Okkākamukha's) sons and lineal descendants.

There were eight thousand sovereigns, the sons and lineal descendants of king Sīhassara. The last of these was Jayasēna. These were celebrated in the capital of Kapilavatthu as Sakya kings.

The great king Sīhahanu was the son of Jayasēna. The daughter of Jayasēna was named Yasódhara. In the city of Devadaha there was a Sakya ruler named Devadaha. Unto him two children, Añjana, then Kaccānā, were born. This Kaccānā became the queen of king Sīhahanu.

To the Sakya Añjana the aforesaid Yasódharā became queen. To Añjana two daughters were born, Māyā and Pajāpati, and two sons of the Sakya race, Dandapāni and Suppabuddha.

To Sīhahanu five sons and two daughters were born, Suddhódana, Dhótódana, Suddhódana (Ghaṭṭitódana), and Amitódana; Amitā and Pamitā;—those five, these two. To the Sakya Suppabuddha, Amitā became queen. Subhaddakaccānā and Dévadatta were her two offsprings.

Māyā and Pajāpati both equally became the consorts of Suddhódana. Our vanquisher was the son of the Mahārājā Suddhódana and Māyā. Thus the great divine sage was, in a direct line, descended from the Mahāsammata race, the pinnacle of all royal dynasties. To this prince Siddhattha, a bodhisatta, the aforesaid Subhaddakaccānā became queen. Rāhula was his son.

The princes Bimbisāra and Siddhattha were attached friends. The father of both those (princes) were also equally devoted friends. The bodhisatta was five years the senior of Bimbisāra. In the twenty-ninth year of his age the bodhisatta departed (on his divine mission).

Having *for six years gone through the probationary courses, and having in due order of succession attained Buddhahood*, he repaired in the thirty-fifth of his age to Bimbisāra.

The eminently wise Bimbisāra had been installed himself in the fifteenth year of his age, by his father (Bhātiya), in the sovereignty of his realm. In the sixteenth year of his reign the divine teacher propounded his doctrines (to him). He ruled the kingdom for fifty-two years—fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher ; *after his conversion, thirty-seven years—during which period this successor of former Buddhas still lived.*

The weak and perfidious son of Bimbisāra, Ajātasattu, having put him to death, reigned for thirty-two years. In the eighth year of king Ajātasattu's reign the divine sage died. Thereafter he reigned twenty-four years.

The successor of former Buddhas, who had attained the perfection of every virtue, *arrived at the final death (from which there is no regeneration by transmigration).* Thus, from this example, whosoever steadfastly contemplates *terror-inspiring death*, and leads a righteous life, *he will be transported (after death) beyond the realms of transmigratory misery.*

The second chapter in the Mahāvamsa entitled, "The Mahāsammatta genealogy," composed equally for the delight and affliction of righteous men.

¹ "Having striven for six years and duly attained Buddhahood."

² "and he reigned thirty-seven years while yet the Buddha lived."

³ "and succumbed not to evil passions, did submit to the law of mutability."

⁴ "the transitory nature of things."

⁵ *Dele.*

CHAPTER. III.

¹ *The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty-five years (as Buddha), and fulfilled in the utmost perfection every object of his mission to this world, in the city of Kusinára, in the sacred arbour formed by two "sal" trees, on the full moon day of the month of vesákha,—this luminary of the world was extinguished. On that spot innumerable priests, princes, brahmins, traders, and sudras, as well as devas, assembled. There were also seven hundred thousand priests, of whom the théra Mahá Kassapa was, at that time, the chief.*

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher ; and being desirous of perpetuating his doctrines for ever, on the seventh day after the lord of the universe, gifted with the ten powers, had demised ; recollecting the silly declaration of the priest Subhadda, who had been ordained in his dotage ; and, moreover, recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines ;—this all-accomplished disciple of Buddha, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification (however) attending the théra A'nanda, there was one deficient of that number. Subsequently the théra A'nanda also, having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating (disciples) having passed half a month,—in celebrating the funeral obsequies seven days, and in the festival of relics seven days,—and knowing what was proper to be done, thus resolved : " Keeping 'vassa' in the city of Rájagaha, let us there hold the convocation on religion—it cannot be permitted to other (priests) to *'be present.'*"

These disciples making their pilgrimage over Jambudípa as mendicants, administering consolation in their affliction (at the demise of Buddha) to the vast population spread over the various portions thereof, in the month ²*vasala*, during the increase of the moon, ³*being the appropriate bright season*, these ⁴*supports of the people in their faith* reached Rájagaha, a city perfect in every sacerdotal requisite.

These théras, with Kassapa for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddha, having arrived at the place aforesaid to hold their "vassa," caused, by an application to king Ajátasattu, repairs to be made to all the sacred buildings, during the first month of "vassa." On the completion of the repairs of the sacred edifices, they thus addressed the monarch : " Now we will hold the convocation on religion." To him (the king) who inquired " What is requisite ? " they replied : " A session hall." The monarch inquiring " Where ? " in the place named by them, by the side of the Vebhára mountain, at the entrance of the Sattapappi cave, he speedily caused to be built a splendid hall, like unto that of the devas.

¹ "The incomparable (Buddha) who was gifted with five kinds of vision."

² "take up their abode there (during the vassa)."

³ "A'sáhi."

⁴ *Dele.*

⁵ "men who sought to ground themselves on the truth." There is a play here on the words *sukkha-pakkha* : in the one place meaning the "bright side;" in the other, truth or virtue, represented by brightness.

Having in all respects perfected this hall, he had invaluable carpets spread there corresponding with the number of the priests. In order that, being seated on the 'north side, the 'south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall, facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

The king thus reported to the théras: "Our task is performed." Those théras then addressed A'nanda, the delight (of an audience): "A'nanda, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there is inadmissible. Exert thyself without intermission, and attain the requisite qualification." The théra, who had been thus enjoined, having exerted a supernatural effort, *and extricated himself from the dominion of human passions*, attained the sanctification of "arhat."

On the second day of the second month of "vassa" these disciples assembled in this splendid hall.

Reserving for the théra A'nanda the seat appropriate to him alone, the (other) sanctified priests took their places according to their seniority. While some among them were in the act of inquiring "Where is the théra A'nanda?"—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arhat"—(at that instant) the said théra made his appearance, *emerging from the earth, and passing through the air* (without touching the floor); and took his seat in the pulpit specially reserved for him.

All these théras, accomplished supporters of the faith, allotted to the théra Upāli (the elucidation of the) "vinaya;" and to the théra A'nanda the whole of the other branches of "dhamma." The high priest (Mahākassapa) reserved to himself (the part) of interrogating on "vinaya," and the ascetic théra Upāli that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "vinaya; the other seated in the preaching pulpit expatiated thereon. From the manner in which the "vinaya" was propounded by this master of that branch of religion, all these théras, by repeating (the discourse) in chants, became perfect masters in the knowledge of "vinaya."

The said high priest (Mahākassapa) imposing on himself (that task), interrogated on "dhamma" him (A'nanda) who, from among those who had been *his auditors, was the selected guardian of the doctrines of the supreme ruler*. In the same manner, the théra A'nanda, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that *sage* (A'nanda)

¹ "south."

² "north."

³ "without being confined to any of the four ascetic postures." This refers to his having attained arhatship while he was in the act of laying down his head on his pillow. He was neither *walking, sitting, standing, or lying down* at the moment.

⁴ "either emerging from the earth (after sinking into it) or passing through the air." The sudden and unexpected appearance of A'nanda in his seat impressed them with the idea that he must have come there by a miraculous exercise of power such as arhats are said to possess.

⁵ "the constant auditors of the Great Sage was the selected guardian of his doctrines."

⁶ "accomplished sage." *Vedeha-muni*, an epithet of A'nanda, has no reference to the vedas. *Vedeha* here means "wise," "perfect," &c.

'*accomplished in the "wédo,"* propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months ; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahákassapa.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean, *"by various means in this world, divers miracles have been performed."* Because this convocation was held exclusively by *"the théras, (it is called) from generation to generation the "Thértyá Convocation."*

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence (of that period), all these disciples (in due course of nature) died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By (the ravages of) death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man (the desire for) this life should be overcome.¹

The third chapter in the Mahāvap̄sa, entitled "The first Convocation on Religion," composed equally to delight and afflict righteous men.

CHAPTER IV.

UDÁYIBHADDAKA, the perfidiously impious son of Ajátasattu, having put (his parent) to death, reigned sixteen years.

Anuruddhaka, the son of Udáyibhaddaka, having put him to death ; and the son of Anuruddhaka, named Mun̄ḍa, having put him to death ; these perfidious, unwise (princes, in succession) ruled. In the reigns of these two (monarchs) eight years elapsed.

The impious Nágadāsaka, son of Mun̄ḍa, having put his father to death, reigned twenty-four years.

The populace of the capital, infuriated (at such conduct), designating this "a parricidal race," assembled, and formally deposed Nágadāsaka ; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty the eminently wise minister bearing the (historically) distinguished appellation of Susunāga. He reigned eighteen years. His son Kálásóka reigned *"twenty years."* Thus, in the tenth year of the reign of king Kálásóka, a century had elapsed from the death of Buddha.

At that time a numerous community of priests, resident in the city of Vésáli, natives of Vajji, shameless ministers of religion, pronounced the

¹ *Omit "accomplished in the wédo."*

² *"and divers (other) wonders happened in the world in various forms."*

³ *"(Arhat) théras alone, it is called the Thértyá Parampará ('the Tradition or Collection of the Elders')."*

⁴ The terseness and beauty of the original are so completely lost in this paraphrase that I cannot refrain from rendering it anew. "Even those théras, who shone like great lamps in dispelling, by the light of their wisdom, the darkness of the world, were themselves extinguished by the fierce tempest of death. Hence, let the thoughtful man cast away (from him) the pride of life."

⁵ *"twenty-eight years."*

(following) ten indulgences to be allowable (to the priesthood) : viz.,^o 'salt meats, "two inches," ¹also in villages, "fraternity," ²proxy, "example," "milk whey," "beverage," "covers of seats," "gold, and other coined metals." The théra Yasa having heard of this heresy, proceeded on a pilgrimage over the Vajji country. This Yasa, son of Kākaṇḍaka, the brahman, versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place (Vésāli), devoting himself at the Mahāvāna vihāra to the suppression of this heresy.

They (the schismatic priests) having placed a golden dish filled with water in the apartment in which the "upósatha" ceremony was performed, said (to the attendant congregation of laymen) : "Devotees, bestow on the priesthood *'at least a kahāpanan.'*" The théra forbade (the proceeding), exclaiming, "Bestow it not : it is not allowable." They awarded to the théra Yasa (for this interference) the sentence of "*paṭisāranīya.*" Having by entreaty procured (from them) a messenger, he proceeded with him to the capital, and *'propounded to the inhabitants of the city the tenets of his own faith.*

The (schismatic) priests having learned these circumstances from the messenger, proceeded thither, to award to the théra the penalty of "*ukkhēpanīyam,*" and took up their station surrounding his dwelling. The théra (however) raising himself aloft, proceeded through the air to the city of Kósambi ; from thence, speedily despatching messengers to the priests resident in Pāveyya and Avanti, and himself repairing to the Ahógaṅga mountain (mountain beyond the Ganges), reported all these particulars to the théra Sambhúta of Sāpa.

Sixty priests of Pāveyya and eighty of Avanti, all sanctified characters who had overcome the dominion of sin, descended at Ahógaṅga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having deliberated together, and acknowledged that the théra Réwata, of Soreyya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither for the purpose of appearing before him.

The said théra having attended to their statement, and being desirous (on account of his great age) of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Vésāli. *^oOn account of the importance of that mission, departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again (for consultation) in the evenings.*

* These are the opening words of the sentences descriptive of the ten new indulgences attempted to be introduced into the discipline of the Buddhistical priesthood, an explanation of which would lead to details inconvenient in this place.

¹ "salt preserved in horns."

² "going into villages."

³ "consent."

⁴ "kahāpanas and such like."

⁵ an act of censure involving the obligation of seeking forgiveness from an offending layman by the offending priest.

⁶ "(instead of seeking forgiveness) justified himself before the people of the city."

⁷ suspension from privileges of monkhood.

* The translation is altogether wrong. There is a lacuna to be filled up here in order to make the sense clear. "(And the other priests followed him on the journey), and reaching every evening the place which the noble théra had left in the morning, they overtook and saw him at (a place called) Sahajāti." Réwata being old and infirm wished to journey quietly and by easy stages ; so the priests who had gone to fetch him wished not to intrude on his privacy.

'At a place (where they had so assembled), the théra Yasa, under the directions of the chief priest Sambhúta, at the close of a sermon, addressing himself to the celebrated théra Révata, inquired 'what the ten (unorthodox) indulgences were. 'Having examined those rules, the théra pronounced them "inadmissible," and said, "Let us suppress this (schism).'

These sinners, with the view to seducing the renowned théra Révata to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel, arrived at the place where the principal priests were assembled; and at the hour of refection set forth the chant of refection. The théra Sálha, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Pathéya priests was orthodox, it appeared to him to be so. The Mahá-Brahma (of the world Suddhávása) descending unto him (Sálha) addressed him thus: "Adhere to that doctrine." He replied that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent théra Révata. The théra declined accepting the offerings, and dismissed the pupil of the sinful fraternity (who presented them).

These shameless characters departing thence for Vésáli, and from thence repairing to the capital Pupphapura, thus addressed their sovereign Kálásóka: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Vajji, in the Mahávana vihára. The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the vihára.' Oh, Mahárája, prevent them." They having (thus) deceived the king, returned to Vésáli.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the théra Révata, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the heresy at any place but that at which it had originated. Consequently the théras, and all these priests repaired to Vésáli. The deluded monarch despatched his ministers thither. Misguided, however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lóhakumbhi hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Nandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import: *'make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course peace of mind will be restored unto thee.'*" Having thus addressed him she departed.

At the very dawn of day the monarch departed to proceed to Vésáli. Having reached the Mahávana vihára, he assembled the priesthood; and having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having *'made atonement to all the ministers of true religion, and having avowed his adherence to its cause, he said: "Do ye according to your own judgment provide for the due*

¹ Omit italicised words, and substitute "There."

² "about."

³ Delete *were*.

⁴ "The théra rejected them as errors, and said 'Let us hear the case and suppress them.'"

⁵ "beseech the forgiveness of."

⁶ "obtained the forgiveness of."

maintenance of religion"; and having extended his protection to them, he departed for his capital (Pupphapura).

Thereupon the priesthood assembled to inquire into these indulgences: there, in that convocation (however) endless and frivolous discussions arose. The théra Révata himself then advancing into the midst of the assembly, and causing to be proclaimed *'the ubbāhikā rules*, he made the requisite arrangements for the purpose of suppressing this heresy.

¹By the ubbāhikā ²rules he selected, for the suppression of the sacerdotal heresy, four priests of Pácina and four of Páveyya. These were the Pácina priests: Sabbakāmi, Sálha, Khujjasóbhita, and Vāsabbhagāmika. These were the four Páveyya priests: Révata, Sambhúta of Sána, Yasa the son of Kákāṇḍaka, and Sumana. For the purpose of examining into these (controverted) indulgences, these eight sanctified personages repaired to Válukārāma vihāra, a situation so secluded (that not even the note of a bird was heard), and free from the strife of men.⁴ The high priest Révata, the chief of the interrogating party, questioned the théra Sabbakāmi in due order on these indulgences, one by one. The principal théra Sabbakāmi, who had been thus interrogated by him (Révata), declared: "By the orthodox ordinances all these indulgences are inadmissible." There (at the Válukārāma vihāra), having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahāvana vihāra (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests who put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakāmi was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampadá."

Sabbakāmi, Sálha, Révata, Khujjasóbhita, Yasa the son of Kákāṇḍaka, and Sambhúta, a native of Sána,—these six théras were the disciples of the théra A'nanda. Vāsabbhagāmika and Sumana,—these two théras were the disciples of the théra Anuruddha. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhas.

The priests who had assembled were twelve hundred thousand: of all these priests the théra Révata was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Révata théra, the leader of these priests, selected from those who were gifted with the *'qualifications for sanctification*, and were the depositories of the doctrines contained in the three "piṭakas," seven hundred sanctified disciples (of Buddha, for the purpose of holding the convocation on religion). All these théras, having Révata for their chief, protected by king Kálāsóka, held the convocation on religion at the Válukārāma vihāra. According to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these théras, who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

¹ "that matters in dispute should be settled according to the Ubbāhikā rules of procedure."

² "For."

³ "council."

⁴ A verse is missing here: "And the great elder Sabbakāmi, who knew the mind of the great sage, seated himself on a beautiful throne prepared by a young priest."

⁵ "four kinds of highest knowledge."

Hence, bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arhat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhavas," recollecting also the liability of the rest of mankind to an interminable transmigration, let (the reader) steadfastly devote himself (to a life of righteousness).

The fourth chapter in the Mahāvamsa, entitled "The Second Convocation on Religion," composed equally to delight and afflict righteous men.

CHAPTER V.

THE convocation which was held in the first instance by the principal théras, having Mahākassapa for their chief, is called the "Théríyá Saṅgítí."

During the first century after the death of Buddha there was but that one schism among the théras. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the théras who had held the second convocation, originated the schism among the preceptors called the Mahāsaṅgítí heresy.

Thereafter arose the Gókulika and Ekabbóhārika schisms.

From the Gókulika schismatics the Pannatti as well as the Báhulika and Cétíya heresies proceeded.² Those priests, again, gave rise to ³the schisms of the Sabbatthi and the Dhammaguttika priesthood. ⁴*These two (heresies) arose simultaneously.* Subsequently, from the Sabbatthi schismatics, the Kassapiya schism proceeded. Thereafter the Saṅkantika priesthood gave rise to the Sutta schism. ⁵*There were twelve schisms, including the Théra schism which was suppressed at the first convocation, in the first year of the first century); together with six schisms named hereafter, there were eighteen inveterate schisms.*

Thus, in the second century (after the death of Buddha), there arose seventeen schisms. The rest of the schisms among the preceptors were engendered subsequently thereto. These were the six secessions which took place in Jambudípa (during the second century):—The Hémavata, Rājagiriya, and the Siddhatthikā, as well as (that of) the Pubbaséliya and Aparaséliya priesthood, and the Vájiriya. The Dhammaruchiya and Ságaliya schisms took place in Lapká (in the fifth and eighth centuries after Buddha's death).

¹ I doubt much whether "schism among the théras" is the proper rendering of "théra-vāda." I should think it rather means "the tradition of the elders" or "the sayings of the elders." This term *théra-vāda* is used in contradistinction to *dcariya-vāda* in the same verse and subsequent places, translated by Turnour as "schisms among the preceptors," but which I think should be "the sayings of (the subsequent) false teachers." The subject, however, is one for detailed investigation.

² The Baṭuvantūḍāva-Sumangala Recension puts in two and a half verses here, which are said to be found in the Cambodian copy and a Siphalese copy which were used in the collation of the printed text. They run thus:—"These belonged to the Mahā Saṅgítí school. Again, from among the Théra-vādas there sprung two sects, the Mahiṣāsaka and the Vajji-puttaka priests. And from among the latter (the Vajji-puttakas) there arose (four sects, namely,) the Dhammuttariya, the Bhadrā-yānika, the Channágārika, and the Sammiti, who were all (denominated) the "Vajji-puttaka priests."

³ "two."

⁴ Omit.

⁵ "So that, including the (original) Théra-vāda school, there were twelve; and these, together with the six afore-mentioned, formed eighteen in all."

The schismatic secessions of the preceptors concluded.

Kāśāsoka had ten sons : those brothers (conjointly) ruled the empire, righteously, for twenty-two years. ¹ *Subsequently* there were nine ² : they also, according to their seniority, righteously reigned for twenty-two years.

Thereafter the brahman Cānakka, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nanda, having put him to death, he installed in the sovereignty over the whole of Jambudīpa a descendant of the dynasty of Moriyan sovereigns, endowed with illustrious and beneficent attributes, surnamed Candagutta. He reigned thirty-four years.

His son Bindusāra reigned twenty-eight years. The sons of Bindusāra were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asoka, by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers, reigned sole sovereign of all Jambudīpa. Be it known, that from the period of the death of Buddha, and antecedent to ³ *his* installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnised in the city of Pāṭaliputta. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed, from yōjana to yōjana, throughout the air above and over the surface of the earth.

The devas caused to be brought daily eight men's loads of water from the lake Anótatta, from which (supplies) the deva of devas (the king) caused the people also to be provided. They also procured from the regions of Himavanta, "nāgalatā" teeth-cleansers, sufficient for several thousand persons. From the same quarter, the invaluable medicinal "āmalaka"; the precious medicinal "haritaka"; from the same regions the "amba" fruit, superlatively excellent in its colour and flavour.

The devas (procured) also cloths of five different colours, and cloths for hand towels of the colour of gold, as well as the sacred beverage from the waters of Chaddanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers, having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nāgas (brought) fine cloths of the colour of the "sumana" flower, wove without seams; the heavenly "uppala" flower; also ointment for the body; and medicinal drugs from the nāga wilderness. Parrots brought nine hundred thousand loads of hill paddy daily from the marshes of Chaddanta. Mice, husking that hill paddy, without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him (the king), bees constantly deposited honey. In like manner, in his arsenals bears worked with hammers, and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asoka then installed his full younger brother, prince Tissa, in the dignity of sub-king.

The installation of Dhammāsoka concluded.

The father (of Asoka) being of the Brahmanical faith, maintained (bestowing daily alms) sixty thousand Brahmins. He himself in like manner bestowed them for three years.

¹ "After them."

² "Add brothers (the Nandas)."

³ "Asoka's."

Asoka, noticing from the upper pavilion of his palace the '*despicable proceedings*' of these persons,¹ enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him '*the ministers of all religions*' separately; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. '*At a moment*' when he was enjoying the breeze in his upstair pavilion, observing the sámanéra Nigródha passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Sumana, the eldest of all the sons of Bindusára.

²Asoka, on hearing that Bindusára was on his deathbed, left the kingdom of Ujjéni, which had been bestowed on him by his father, and proceeded to Puppapurá. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Sumana) in that celebrated city, he usurped the sovereignty.

The consort of prince Sumana, bearing the same name, who was then pregnant, proceeding out of the eastern gate, departed and repaired to a village of caṇḍálas (outcastes). There, the dévatá, Nigródha, addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the dévatá, giving birth on that very day to her son, bestowed on the child the name "Nigródha." The chief of the caṇḍálas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

The théra Mahá Varuṇa, seeing this infant born with the attributes requisite for the sanctification of "arhat," applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arhathood. Thereafter, while on his way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, '*as if he had been previously intimate with him, an affection arose in his breast towards him.*'

³In a former existence there were three brothers, dealers in honey: one was the seller, two were the providers. There was also a paccéka buddha, who was afflicted with sores. Another paccéka buddha, on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Bāránasí). At that moment a young woman, who was proceeding to fetch water at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, "Lord, here is a honey bazaar, repair thither." The dealer, well pleased, filled the begging-dish of the paccéka buddha who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: "By the virtue of this offering may I establish an undivided dominion over Jambudípa: my authority (being recognised) from yójana to yójana through the air and over the earth." To the brothers, who

¹ "vulgarity."

² "at the distribution of food."

³ "divers ascetics of false creeds."

⁴ "One day."

⁵ ("Now, the history of Nigródha Súmanéra is in this wise.") For the sake of clearness a paragraph such as this should be inserted here within brackets.

⁶ "was exceedingly pleased with him; and by (the force of) association in a former birth there sprang a love towards him in his breast."

⁷ ("Now, the story of the former birth is as follows.")

(subsequently) arrived, he thus spoke : " To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied : " Surely he must be an outcaste ; at all times the outcastes wear yellow cloths." The second said : " Send that paccéka buddha to the further side of the ocean." (Subsequently) having listened to the youngest brother's discourse on the benefits derived from offerings, they also accepted the promised blessings. She who had pointed out the honey dealer's bazaar formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be (" asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asóka. The young woman became the queen Asandhimittá. He who blasphemously called him (the paccéka buddha) " an outcaste," became Nigródha. The one who wished him transported became Tissa (Déwánampiya Tissa). ¹ *From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes,* he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age acquired "mokkha" (by the sanctification of arhat).

The said monarch (Asóka), highly delighted, and conceiving the greatest esteem for him (Nigródha), thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, " My child, place thyself on any seat suited to thee." He, seeing no other priest (present), proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought : " This sámanera will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne under the white canopy (of dominion). The ruler Asóka, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said sámanera on the doctrines propounded by Buddha. The sámanera explained to him the " appamádavagga " (section on non-procrastination). The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him : " Beloved, I will constantly provide for you food for eight." " Sire," he replied, " that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigródha) accepted them himself.

²*He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.*

The history of Nigródha concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand Buddhist priests, as formerly (to the Brahman priests). Having dismissed the sixty thousand heretics, he constantly maintained in

¹"He who had blasphemed by calling the saint an 'outcaste' was born in a village of outcastes ; but."

²"On the second day he went to the palace accompanied by thirty-two priests, and after he had been served with food by the king himself he preached the law, and established him and his people in faith and piety."

his palace sixty thousand Buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither, invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired : "*What is the doctrine propounded by the divine teacher?*" Thereupon, the théra Tissa, son of Moggali, entered into that explanation. Having learned that there were eighty-four thousand ²*discourses on the tenets of that doctrine*, "I will dedicate," exclaimed the monarch, "a vihára to each." Then bestowing ninety-six thousand kótis of treasure on eighty-four thousand towns in Jambudípa, at those places he caused the construction of temples to be commenced by the (local) rájahs ; he himself undertook the erection of the Asókárâma in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattaya," to Nigródha, and to infirm priests.

From the offerings made on account of Buddha, in various ways, in various cities, various festivals were constantly celebrated in honour of "thúpas."

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anótatta, he bestowed daily four to the priesthood generally, one to the sixty accomplished maintainers of the "tépiṭaka," one to the queen Asandhimittá. The great monarch reserved for his own consumption two.

To the sixty thousand priests and sixteen thousand females of the palace he gave the teeth-cleansers called "nágalatá."

On a certain day, having by inquiry ascertained that the supernaturally-gifted Mahákála, nága king, whose age extended to a kappa, had seen the four Buddhas (of this kappa) ; for the purpose of bringing him, having sent a golden chain and having brought him, he ³*placed him under the white canopy of dominion, seated on the royal throne*. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him : "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkavatti of the doctrine, the mahesi." The nága king caused to appear a most enchanting image of Buddha, gifted with the ⁴*thirty* attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offerings thereto, and exclaimed, "Such is the image created by this personage : what must not the image have been of the deity himself of happy advent !" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asóka) then caused a great festival to be solemnised for seven successive days, known as the festival of "sight offering" (the miraculous figure of Buddha being visible during that period).

Thus, ⁵*it was foreseen by the saints of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith ; and that the son of Moggali would become a théra*.

The conversion (of Asóka) to the religion (of Buddha) concluded.

¹ "How many (sections of) the law have been."

² "sections of the law."

³ "caused him to be seated on the royal throne under the white canopy of dominion."

⁴ "thirty-two."

⁵ "was this ruler of the land endued with great power and faith. (From what follows it will be seen also that) the théra Moggaliputta was foreseen by the saints of old."

The thêras who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befall their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was ¹*the long-lived Tissa*, the brahman (of the Brahma loka world).² Repairing to him, they thus supplicated the great sage: "Vouchsafe to be born among men for the removal of this calamity." He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggava and Chaṇḍavajji, two ³*adult* priests: "In eighteen plus one hundred years hence, a calamity will befall our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion): on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tissa, a great sage, for the glorification of our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddha."

The thêra Dāsaka was the disciple of Upāli (the disciple of Buddha himself). Sôpaka was his disciple. The aforesaid two priests (Siggava and Chaṇḍavajji) were the disciples of Sôpaka.

⁴In aforetime (at the termination of the first convocation on religion), in Vesālī, a brahman of the tribe of Sothi, named Dāsaka, the superior of three hundred pupils, dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "védas," and while he was making his pilgrimage attended by his own pupils, he met with the thêra Upāli, who had held the first convocation, sojourning at the temple Valukārāma (in Vesālī). Taking up his residence near him, he examined him on the abstruse passages of the "védas." He (Upāli) explained those passages.

The thêra, with a certain object in view, thus addressed him (the brahman): "*There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?*"

⁵The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddha's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a Buddhist priest), in order that he might acquire a knowledge of that doctrine; in like manner from father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the Buddhistical priesthood in the fraternity of that thêra: and in due course was raised to the upasampada order.

The thêra Upāli ⁶*propounded* the whole "piṭakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dāsaka was the senior.

⁸ *The other priests of the fraternity of the said thêra, who had not attained the*

¹ Omit.

² "who had not long to live there."

³ "young."

⁴ (Now the history of these priests is as follows.)

⁵ This is a very difficult passage to render correctly and yet clearly in consequence of the use therein of the term "dhamma" in different senses. The literal rendering (without putting a sense on the word "dhamma") would be:—"Young man, there is a *dhamma* which follows all *dhammas*; and yet all *dhammas* descend into or follow that *dhamma*. What is that *dhamma*?"

⁶ "The thêra said this with reference to the *nāma* (in contradistinction to the *rūpa*)."

⁷ "taught."

⁸ "Others who received instruction in the Piṭakas from the thêra,—those who had entered the paths and those who had not,—were beyond number."

sanctification of arhat (which comprised inspiration), and were incapable of acquiring a knowledge of the "piṭakattaya," were innumerable.

In the land of Kāsi, there was a caravan chief's son, by name Sōṇaka, who came to the mountain-girt city (Rājagaha) on trade, together with his parents, attended by a retinue of fifty-five ¹*brahmanical devotees* who had accompanied him thither. The chief of fifteen years of age repaired to Véluvana vihāra. Becoming acquainted there with the théra Dāsaka as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.)" The young chieftain Sōṇaka, having ²*fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned.*³ Together with these noble companions, becoming a priest, then an "upasampada," in the fraternity of the théra Dāsaka, he acquired a knowledge of "piṭakattaya."

This Sōṇaka became the superior of a fraternity of a thousand theras, who had overcome the dominion of sin and acquired a perfect knowledge of the "piṭakattaya."

In the city of Pātali there was one Siggava aged eighteen years, the son of the minister (Sirivaddha), highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six ⁴*utus*. Bringing with him his friend Chaṇḍavajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkuṭārāma vihāra, they saw there the thera Sōṇaka, seated absorbed in the "samāpatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samāpatti meditation do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation)?" Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) ⁵*set forth the call of the priesthood*. He (Sōṇaka) rising, departed ⁶*from hence*. The young chief, addressing Sōṇaka, asked: "Lord, why wast thou silent?" "Because," replied he, "I *am* partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggava and Chaṇḍavajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the thera Sōṇaka, and being admitted into the priesthood became upasampadā priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "piṭakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

⁷This thera Siggava, perceiving (by inspiration) the conception of "Tissa; during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived). For that period of seven years even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received anything at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given), on the second day, when the priest visited the dwelling, he upbraided him for his falsehood. Having heard the thera's explanation (that he only alluded

¹ "Brahman youths."

² "and."

³ "thither."

⁴ "refused to take three meals (successively)."

⁵ "seasons."

⁶ "was."

⁷ "sent unto him the message."

⁸ "Now."

⁹ Moggali-putta.

to the slave's reproach, "Depart hence"), the brahman, pleased thereat, gave alms to him constantly from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him *also an inmate of the house*, constantly fed him. In this manner time passed away, and the youth Tissa attained his twentieth year, and succeeded in traversing the ocean of the *tivéda* (of the brahmins).

*The *théra* (knowing by inspiration) that a discussion would be produced thereby¹ (by a miracle), rendered all the seats *in the house* invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the *brahma loka* world, he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the *théra* was standing, the people in the house in great confusion spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The *théra* replied, "Young brahman, *what knowledge dost thou possess?*" The youth instantly retorted the same question on the *théra*. When the *théra* *was in the act of replying*, "I do *possess knowledge*," he interrogated the said *théra* on the abstruse passages of the "*védas*." The *théra* instantly explained them.

This *théra* was *thus*, even *while sojourning in the domicile of a layman*, accomplished in the "*védas*." Having attained the perfection of *sacerdotal sanctity* (in the buddhistical creed) *why* should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining *nibbuti*), and will not be regenerated. Again, the idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."*

¹² The *théra* of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what *parable* is this?" He replied, "Buddha's *parable*." On his exclaiming "Impart it to us"; he rejoined, "Only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of *this parable*. The *théra* having initiated him into the priesthood, *he imposed on him, according to the orthodox rules, the task of duly qualifying himself*.

* This passage is interpreted in various ways with the aid of circumlocution. The above is only intended as a literal translation, with the additions sanctioned by the commentary.—[*Note by Mr. Turnour.*]

¹ "sit inside." ² "One day."

³ "in the house." ⁴ "therein."

⁵ "knowest thou the mantras (sciences)?"

⁶ "replied."

⁷ *Dele.*

⁸ "an."

⁹ "discriminative knowledge."

¹⁰ "how much more."

¹¹ This passage is an axiom from the *Yamakappakaraya* of the *Abhidharma Piṭaka*, and cannot be made intelligible by a simple translation to such as have not mastered the abstruse subject of Buddhist psychology. A literal translation would run thus: "Whose thought (*citta*) is produced but is not destroyed, his thought will be destroyed and will not be reproduced. On the other hand, whose thought will be destroyed and will not be reproduced, his thought is produced and is not destroyed."

¹² "The *théra*, whose self-possession was great, propounded this question from the '*Citta-yamaka*' (of the *Abhidhamma Piṭaka*)."

¹³ "science."

¹⁴ "learning this science."

¹⁵ "gave him lessons on the *Kammaṭṭhāna* (subject and modes of meditation) as befitted him."

This superlatively gifted person having *attained that qualification* in a short time, arrived at the sanctification of "sotápatti." The théra having ascertained that fact, despatched him, for the purpose of being instructed, to the théra Chāṇḍavajji.

In due course the priest Siggava, having made him an upasampadā, taught him the "vinaya"; subsequently the other two branches of religion. Thereafter the youth Tissa, attaining the "vipassanā" sanctification, acquired the mastery of the six branches of doctrinal knowledge, and *ultimately he was elevated to a théra*. He became as celebrated as the sun and moon. *Who has heard his eloquence without considering it the eloquence of the supreme Buddha himself!*

The *matters concerning the théra Moggaliputta concluded.*

The sub-king (Tissa) on a certain day, at an elk hunt, saw in a forest a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in viháras also amuse themselves?" Returning home he imparted this reflection to the king, who conferred the sovereignty on him for seven days *to solve this question*, addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself, 'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death; how can they enter into frivolous diversions?"

He who had been thus addressed by his brother became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived, seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the théra Mahādhammarakkhita, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this théra, be initiated into the priesthood, be a dweller in the forest?"

The théra, to incline his heart (to the faith), springing aloft, and departing, through the air, alighted on the surface of the tank of the Asókārāma temple, and causing his robes to remain poised in the air, he dived into the tank and bathed his limbs.

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest." Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself, with a great concourse of attendants, proceeded to the temple. He (the under-king) was ordained by the théra Mahādhammarakkhita. On the same occasion with himself, one hundred thousand persons (were ordained). There is no ascertaining the number of those who became priests from his example.

The renowned Aggibrahmā *was the son-in-law of the king, being the husband of Saṅghamittā, the sovereign's daughter.* *Her and his son, prince Sumana, having obtained the sanction of the king, was ordained at the same time as the sub-king.*

¹ "devoted himself to meditation."

² "acquired the position of a."

³ "And the world regarded his words as if they were the words."

⁴ "advent of."

⁵ "in order to convince him (of the reason)." * Omit. ' "the nephew."

⁶ "became." * "His son was named Sumana. He also."

It was in the fourth year of king Asōka's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampadā; and exerting himself, by virtue of his former piety, became 'sanctified with the six supreme attributes.

¹ All these individuals in different towns, commencing the construction of splendid viháras, completed them in three years. By the merit of the théra Indagutta, and of that of the undertaker of the work, the vihára called Asókā-rāma was ²also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dāgobas to be constructed. From eighty-four thousand cities (of which Pupphapura was the centre), despatches were brought on the same day, announcing that the viháras were completed. Having heard these despatches read, the glorious, the superlatively gifted, the victorious sovereign having resolved on having a great festival of offerings at all the temples at the same ³moment, caused to be published by beat of drums through the capital: "On the seventh day from hence, throughout all the kingdoms in the empire let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yōjana, let there be ⁴great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all viháras let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow. At those places, decorated with festoons of lamps and garlands of flowers in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons ⁵duly prepared by a life of righteousness, listen to the doctrines of the faith; and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in ⁶all respects, as if they were the felicitous Dēvalōka heavens, each surpassing the other, bestowed offerings.

On that day the king, decorated with all the insignia of royalty, ⁷and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. ⁸These sanctified persons, for the purpose of gratifying king Dhammāsoka, performed a miracle for the manifestation to the world of the truth of their religion.

On account of his ⁹former sinful conduct (in having murdered his brothers), he was known¹⁰ by the name of ¹¹Asōka. Subsequently, on account of his

¹ "an Arhat gifted."

² "And all the beautiful viháras, the building whereof had been duly commenced were completed within three years. By the supernatural power of the théra Indagutta, who superintended the work."

³ "speedily completed." ⁴ "time." ⁵ "alms given in observance thereof."

⁶ "taking upon themselves the vows of observing the precepts."

⁷ "in every possible manner, made offerings, pleasing as those of the Deva lokas, and exceeding even the commands of the King."

⁸ "with his women of the palace and his ministers, attended by a military array."

⁹ "and these saints wrought a miracle called the 'Loka Vivaraṇa' ('a panorama of the world') that so they might make king Dhammāsoka rejoice in the faith."

¹⁰ Omit.

¹¹ "formerly."

¹² "Caṇḍāsoka ('the wicked Asoka')."

pious character, he was distinguished by the name of Dhammāsoka.¹ (By the power of ^a miracle) he saw all the viháras situated in every direction throughout the ocean-bound Jambudipa resplendent with these offerings. Having thus beheld these viháras, exceedingly overjoyed, he inquired of the priesthood: "Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has been the greatest?" The théra, the son of Moggali, answered the sovereign's inquiry: "Even in the lifetime of the deity of happy advent, a donor of offerings equal to thee did not exist." Hearing this announcement, the king, greatly pleased, again thus inquired of him: "*Can a person circumstanced as I am become a relation of the religion of Buddha?*" The théra perceiving the perfection in piety of Mahinda the son, and of Saṅghamittá the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a 'benefactor,' but a 'relation' of the faith²."

Thereupon the sovereign, desirous of becoming the "relation of the faith," thus inquired of Mahinda and Saṅghamittá, who were present: "My children! it is declared that admission into the priesthood is an act of great merit. What (do ye decide), will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king, who had resolved to confer the office of sub-king on Mahinda, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahinda, distinguished by his wisdom and his personal beauty, and of his daughter Saṅghamittá. At that period this Mahinda, the delight of the monarch, was twenty, and the royal daughter Saṅghamittá was eighteen years old. His ^{ordination and (elevation to) the upasampadá} took place on the same day. Her ^{ordination and qualification (for upasampadá not being eligible thereto at her age)} also took place on the same day. The théra named Moggali was the preceptor, "upajjháya," of the prince. The théra Mahadéva ^{initiated} him ^{into the first order of priesthood}. The théra Majjhantika performed the "kammaváca." In that very hall of upasampadá ordination this Mahinda, who had attained the requisites for the priesthood, acquired the sanctification of "arhat." The priestess Dhammapálá became the upajjháya, and priestess A'yupali the instructress, of Saṅghamittá. In due course she overcame the dominion of sin (by ^{the attainment of} arhat). Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammāsoka, the benefactor of Laṅká. The great Mahinda, the illuminator of this land, in three years learnt from his preceptor the "pitakattaya."

As the moon and sun at all times illumine the firmament, so the priestess (Saṅghamittá) and Mahinda shone forth the light of the religion of Buddha.

Previously to this period a certain pilgrim, departing from Pátaliputta, and while wandering in a wilderness, formed a connection with a *young female*

¹ ('the righteous Asoka.')

² "the aforesaid."

³ "Can one like me be regarded as."

⁴ "only." ⁵ "also."

⁶ "robing and ordination."

⁷ "robing and training (for she was not

admissible to ordination, being under age)."

⁸ "robbed."

⁹ "Omit."

¹⁰ "becoming an."

kuntakinnarī (a fabulous animal). By her connection with him she brought forth two children : the elder was called Tissa and the younger Sumitta. In due course of time, these two having entered into the priesthood under the tuition of the thera Maha Varuṇa, and having acquired the six perfections of religious knowledge, attained the sanctification of "arhat." Tissa, the elder, was suffering from an ulcer in his foot, occasioned by the *'puncture of a thorn*. The younger having inquired (what would alleviate him), he replied, "A palm-full of clarified butter, ¹*to be used* as medicine"; but he (Tissa) interdicted his want being made known to the king ; ²*its being supplied from the allowances granted by the king to infirm priests* ; or that for the sake of clarified butter he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg the (daily) alms thou shouldst receive some clarified butter, that thou mayst bring." Thus the exalted thera Tissa instructed the thera Sumitta. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease the thera was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." ³*From the corpse of the thera flames issuing, it was converted into fleshless ashes ; but they did not consume any of the bones in the whole of his corpse.*

The sovereign, hearing of the demise of this thera Tissa, attended by his royal retinue, repaired to the temple built by himself. The king, causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, ⁴*from the affliction created in him*, he caused to be constructed at (each of the four) gates of the city a reservoir made of white chunam, and filled it with *"medicinal beverage"*, saying, "Let there not be a scarcity of medicines to be provided daily for the priesthood."

The thera Sumitta attained "nibbuti" while *"in the act of performing "chankaman," (taking his walk of meditation) in the "cankamana" hall*. The world at large, in consequence of this event, became greatly devoted to the religion of Buddha. These two theras, descended from the kuntikinnarī, attained "nibbuti" in the eighth year of the reign of Asoka.

Thenceforward, the *"advantages"* accruing to the priesthood were great. ⁵*By every possible means the devoted populace kept up these advantages.*

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons, ⁶*"whenever (they set up) a doctrine of their own they propounded it to be the doctrine of Buddha. If there was any act of their own (to be performed), they performed it according to their own wishes (without reference to the orthodox rules).*

¹ "poison of a worm."

² *Dele.*

³ "even though it was permissible to do so for."

⁴ "Flames issued from the body of the thera and consumed all his flesh without leaving any ashes ; but the bones they consumed not."

⁵ "he was filled with amazement and."

⁶ "drugs and medicaments."

⁷ "walking in meditation."

⁸ "profits."

⁹ "by reason of the people who rejoiced after these events having maintained charitable gifts."

¹⁰ "set up their own doctrines as the doctrine of Buddha, and performed other rites and ceremonies (such as brahmanical sacrifices, &c.) as it pleased them."

Thereupon the théra, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight the period at which the excision of this (excrescence would take place); transferring his fraternity of numerous disciples to the charge of the théra Mahinda, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahógaṅga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance and the *schism* of these heretics, the Buddhist priests were incapable of *regulating their conduct according to the rules of the orthodox faith*. From this very cause, in all the Buddhistical temples in Jambudípa, the priests were incapable of observing the rites of "upósatha" and "paváraṇa" for a period of seven years (as none but orthodox ministers could be admitted to those rites).

The superlatively-gifted great king Dhammāsóka, hearing of this (suspension of religious observances for seven years), despatched a minister to the chief temple Asókârâma, with these orders: "Having repaired thither, do thou, adjusting this matter, cause the ceremony of "upósatha" to be performed by the priesthood at my temple."

This ignorant minister having repaired thither and assembled the priests, thus *shouted out* the commands of the sovereign: "Perform ye the ceremony of upósatha." The priesthood thus replied to the imbecile minister: "We will not perform the ceremony of 'upósatha' with the heretics." The minister, exclaiming "I will have the 'upósatha' performed," with his own sword decapitated several of the théras in the order in which they sat. The théra Tissa, the younger brother of the king, perceiving this proceeding, *rushing close to him (the minister)*, placed himself on the seat *(of the théra last slaughtered)*. The minister recognising that théra, repairing (to the palace,) reported the whole of the occurrence to the king. *Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple)*, inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine": another portion announced, "Both of you": the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who, alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the théra Tissa, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the théra might be brought on his invitation, he despatched four théras, each attended by one thousand priests; in like manner, four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the théra) did not accept the invitation.

Hearing this result to the mission, he despatched eight théras and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, *"What can the cause be that the théra does not come?"* The priests informed him what could procure the attendance of that théra, thus: "Illustrious monarch, on

¹ "obstinacy."

² "restraining them according to law."

³ "proclaimed." ⁴ "made haste and." ⁵ "nearest to him (the minister)."

⁶ "When the king heard the whole story he was seized with great consternation, and in great anguish of mind hastened to the temple. and."

⁷ "How can the théra be induced to come?"

sending him this message, 'Lord! vouchsafe to *extend thy aid to restore me to the faith,*' the théra will come."

Again, *'another time* the king, adopting that very message, sent sixteen théras and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission): "The théra *on account of his great age* will not be disposed to mount a conveyance; do ye therefore transport the théra in a vessel by the river." They having repaired thither, delivered their message. *'He, in the very act of hearing the message, rose.* They conveyed the théra in a vessel. The king (on his approach) went out to meet him. The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect, offered the support of his right shoulder to the disembarking théra. The benevolent théra, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king, conducting the théra to the pleasure garden Rativaddhana, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the théra, said to him: "Lord, I am desirous of witnessing a miracle." On being asked "What (miracle)?" He replied, "An earthquake." (The théra) again asked, "The earthquake thou wishest to see; is it to be of the whole earth or of a limited space?" Inquiring which is the most miraculous, and learning that "an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The théra—within a boundary the four sides of which were a yájana in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary, to quake (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the théra whether a sin had or had not *'been committed,* on account of the sacrilegious murder of the priests, by his *'own* minister. The théra propounding to the king the jātaka called "tittira," *'consolated him by declaring,* "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddha.

The king within those seven days having sent two yakkhas, caused all the priests in Jambudīpa to be assembled. On the seventh day, going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated together with the théra within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "Of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddha). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" They replied, "The religion of *'investigated*

¹ "help me to defend the faith."

² Omit.

³ "although well stricken in years." A sick or infirm priest is permitted to travel in a conveyance, but the king thought that the great elder, who was a strict disciplinarian, would not take advantage of this privilege.

⁴ "No sooner did he hear the message than he rose."

⁵ "accrued to him also."

⁶ Omit.

⁷ "made him to understand that except."

⁸ I would render it "analysis." I do not think the question put by the king to the heretics is correctly rendered. "What did Buddha teach?" or "What was he a teacher of?" would convey the meaning of the question more clearly.

(truth)." The sovereign then addressed the théra : " Lord ! was the supreme Buddha himself of that ' vibhajja ' faith ? " The théra having replied " Yes," and the king having heard that answer, overjoyed. " Lord," he exclaimed, " *if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the ' upósatha.'*" Having thus addressed the théra, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood, restored to unanimity of communion, then held the " upósatha."

The théra, from many asankhya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the " tépiṭaka," and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held. According as the théras Mahākassapa and Yasa had performed the convocations (in their time), in like manner the théra Tissa (performed) this one. In that hall of convocation the théra Tissa *preached a discourse illustrative of the means of suppressing doubts on points of faith.*

Thus, under the auspices of king Asóka, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy-two years, *conducted in the utmost perfection this great convocation on religion, and the " paváranan."*

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its " Súdhu ! " quaked.

The instrument of this mission having left his supreme residence in the brahma lóka world, and descended to this impure human world for the advancement of religion,—who, capable of advancing the cause of religion, would demur ?

The fifth chapter in the Mahávamsa, entitled " The Third Convocation on Religion," composed alike to delight and afflict religious men.

CHAPTER VI.

IN the land of Vaṅga, in the capital of Vaṅga, there was formerly a certain Vaṅga king. The daughter of the king of Kálinga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadlévi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. *By both the king and queen a degrading sense of shame was felt.*

This (princess) *while taking a solitary walk, unattended and disguised,*

¹ " inasmuch as the priesthood has recovered its purity let it now perform the upósatha."

² " recited a treatise (named) ' Kathá-vatthu-p-pakarāṇa,' with a view." This treatise now forms the third book of the Abhidhamma Piṭaka.

³ " concluded."

⁴ " at the end of the great ' Paváraṇa.' The *Parávaraṇa* is the confession of the priesthood at the conclusion of the vassa season."

⁵ " But she was looked upon with disgust by both the king and queen, who felt a degrading sense of shame (on her account)."

⁶ " who longed for the pleasure of an independent life (one day)."

⁷ " fled under disguise and joined a caravan that."

decamped under the protection of a caravan chief who was proceeding to the Magadha country.

In a wilderness in the land of Lāḷa, a lion ¹chased away the caravan chief; the rest fled in ²opposite directions: ³she (*advanced*) in that in which the lion approached.

The lion, ⁴prowling for prey, observing her ⁵approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due course of time, by her connection with him this princess gave birth to twins—a son and a daughter. *They* partook of the nature of the lion in the formation of *their* hands and feet. She consequently called him by the name of Sīhabāhu, and the daughter *Sīhasīvali*.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind—"My mother," said he, "from what circumstance is it that between thyself, our father, and ourselves there is a dissimilarity?"—she disclosed all to him. "Why then do we not depart?" replied he. "Thy father," she rejoined, "closes up the mouth of the den with a stone."

He, taking *that* which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yōjanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anura), the son of the princess's maternal uncle, was there. This minister, standard-bearer of the king of Vaṅga, was present at this provincial village, superintending cultivation, seated under a "vaṭa" tree. The royal standard-bearer seeing their condition, made inquiries. They replied, "We are the inhabitants of the wilderness." He bestowed clothing on them, which (clothes) by the virtue of their piety became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister, astonished by this (miracle), inquired of them, "Who are ye?" The princess narrated to him her birth and lineage. This royal standard-bearer, taking with him this daughter of his father's (younger) sister, conducted her to the city of Vaṅga, and made her his wife.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited he chased away the people. The inhabitants of the villages, repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being

¹ "rushed at the caravan."

² "returning from his prey."

³ "his."

"other."

Dele.

"she called."

⁵ "while she (ran)."

⁶ "The son."

⁷ "the stone."

destroyed I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching, impelled by his affection for his child,—to transfix him, he (Sihabáhu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort it was the same. Then the king of animals, losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabáhu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Vaṇḍa.

The monarch having left no sons, and his virtuous ministers exulting in this exploit (of the prince), having ascertained that he was the grandson of the king, and recognised his mother (to be the king's daughter) they assembled, and with one accord entreated of the prince Sihabáhu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anura) the husband of his mother, taking with him Sihasívali, he himself departed for the land of his nativity. There he founded a city, which was called Sihapura. In a wilderness a hundred yójanas in extent, he formed villages (in favourable situations for irrigation). In that capital of the land of Láḷa, making Sihasívali his queen-consort, the monarch Sihabáhu administered the sovereignty. This queen in due course gave birth on sixteen occasions to twin children. The eldest was named Vijaya, the second was named Sumitta;—altogether thirty-two children. At the proper age the sovereign installed Vijaya in the office of sub-king.

Vijaya became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large, incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers), and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king, compelling Vijaya and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them adrift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadipa. The land in which the wives settled is Mahinda. Vijaya himself landed at the port of Suppáraka (in Jambudipa), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This prince named Vijaya, who had then attained the wisdom of experience, landed in the division Tambapaṇṇi of this land Lakká, on the day that the successor (of former Buddhas) reclined in the arbour of the two delightful sal trees, to attain "nibbána."

The sixth chapter in the Mahāvamsa, entitled "The Arrival of Vijaya," composed equally to delight and to afflict righteous men.

CHAPTER VII.

THE ruler of the world, having conferred blessings on the whole world, and attained 'the exalted, unchangeable nibbána;' seated on the throne on which

'the most exalted state of rest.'

"lying on the bed."

nibbána ¹is achieved, in the midst of a great assembly of devatás, the great divine sage addressed this celebrated injunction to Sakka, who stood near him : " One Vijaya, the son of Sihabáhu, king of the land of Lála, together with seven hundred officers of state, has landed on Laṅká. Lord of dévas ! my religion will be established in Laṅká. On that account thoroughly protect, together with his retinue, him and Laṅká."

The devoted king of devas having heard these injunctions of the successor (of former Buddhas), assigned the protection of Laṅká to the deva Uppala-vanna (Vishnu). He, in conformity to the command of Sakka, instantly repaired to Laṅká, and in the character of a " paribbájaka " (devotee) took his station at the foot of a tree.

With Vijaya at their head, the whole party approaching him, inquired, " Pray, devotee, what land is this ? " He replied, " The land Laṅká." Having thus spoken, he blessed them by sprinkling water on them out of his jug ; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhiṇi (named Káli) assuming a canine form, presented herself. One (of the retinue), though interdicted by the prince, followed her, saying "*In an inhabited village (alone) are there dogs.*" There (near a tank) her mistress, a yakkhiṇi named Kuvēṇi, was seated at the foot of a tree spinning thread, *in the character of a devotee.*

Seeing this tank and the devotee seated near it, he bathed and drank there ; and while he was taking some (edible) roots and water from that tank, she started up and thus addressed him : " Stop ! thou art my prey." The man, as if he was spellbound, stood without the power of moving. By the virtue of the charmed thread she was not able to devour him ; and though entreated by the yakkhiṇi, he would not deliver up the thread. The yakkhiṇi then cast him *bellowing* into a subterraneous abode. In like manner, the seven hundred followers also she one by one lodged in the same place.

All these persons not returning, Vijaya becoming alarmed, equipping himself with the five weapons of war, proceeded after them ; and examining the delightful pond, he could perceive footsteps leading down only into the tank ; and he there saw the devotee. It occurred to him : " My retinue must surely have been seized by her." "*Pray, why dost thou not produce my ministers ?*" said he. " Prince," she replied, "*from ministers what pleasures canst thou derive ? Do drink and bathe (ere) thou departest.*" Saying to himself, " even my lineage, this yakkhiṇi is acquainted with it," *rapidly* proclaiming his title, and *bending* his bow, he rushed at her. Securing the yakkhiṇi by the throat with a " nárácana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, " Slave ! restore me my followers, (or) I will put thee to death." The yakkhiṇi, terrified, implored that her life might be spared. " Lord ! spare my life ; on thee I will confer this sovereignty ; unto thee I will render the favours of my sex, and every other service according to thy desire." In order that ¹⁰*he might not be involved in a similar difficulty* again, he made the yakkhiṇi take an oath.

¹ " was."

² " When there is a village there are dogs in it " ; meaning, that the appearance of dogs denote the existence of a village close by.

³ " as though she were."

⁴ " weeping."

⁵ " Woman, hast thou seen my attendants ! "

⁶ " What need hast thou of attendants ! "

⁷ Omit.

⁸ " quickly seizing."

⁹ The word *náráca-valaya* appears to mean a noose or ring attached to an arrow. An arrow tipped with a hook, or some similar weapon is probably meant.

¹⁰ " she might not prove herself treacherous."

(Thereafter), while he was in the act of saying, "Instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles (procured) from the wrecked ships of mariners who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. 'She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, *'lovely as Mārāṅga herself, and* approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, *'replied,* "I will render this Laṅkā habitable for men." "In the city Sirivattha, in this island, there is a yakkha sovereign (Kālaséna), and in the yakkha city (Laṅkāpura) there is (another) sovereign. Having conducted his daughter (Pusamittā) thither, her mother (Kondanāmikā) is now bestowing that daughter at a marriage festival on the sovereign there (at Sirivattha). From that circumstance there is a grand festival in an assembly of yakkhas. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again: Lord! this very day extirpate the yakkhas." Hearing this advice of hers, the monarch replied to her: "Charmer of my affections, how can I destroy yakkhas, who are invisible?" "Prince," replied she, "placing myself in the midst of those yakkhas, I will give a shout. Guided by the direction of that signal deal out thy blows; by my supernatural power they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhas. The king having put (Kālaséna), the chief of the yakkhas, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhas. After the lapse of some days, departing from the capital of the yakkhas, and founding the city called "Tambapāṇṇi," (Vijaya) settled there.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence *'to them the name of* "Tambawannapānaya" (*copper-palmed, from the colour of the soil*). From this circumstance that wilderness obtained the name of "Tambapāṇṇi." From the same cause also this renowned land became celebrated (under that name).

By *'whatever means the monarch Sīhabāhu slew the "sīha" (lion), from*

¹ From here as far as verse 68 there are two readings of the text. They do not, however, differ materially. Turnour has followed the reading found in most of the Sinhalese copies; the printed text, that of the Cambodian recension and one or two Sinhalese MSS. The latter reading agrees with the Tīkā. The former is also prefixed to the printed text.

² "the bewitching woman." I would read *varaṅga* instead of *marāṅga*, the *r* and *m* being almost alike in Sinhalese writing.

³ "and thinking within himself."

⁴ "their palms became copper-coloured ('Tambapāṇṇi')."

⁵ "reason of the king Sīhabāhu having slain the lion ('Sīha')."

that feat, his sons and descendants are called "Sihálá," (the lion slayers). This Lapká having been conquered by a Sihála, from the circumstance also of its having been colonised by a Sihála, it obtained the name of "Sihála."

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihála. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anurádhá. To the north thereof, near that deep river, was the village of the brahmanical Upatissa, called Upatissa. Then the extensive settlements of Uruvela and Vijita; (each) subsequently a city.

Thus these followers, having formed many settlements, giving to them their own names; thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen-consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs, incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

These individuals having repaired thither, obtained an audience of (king) Paṇḍava, and delivering the presents they announced their mission, thus addressing him: "*It is for a royal virgin.* The son of Sihabáhu, named Vijaya, has conquered Lapká: to admit of his installation, bestow thy daughter on us."

The king Paṇḍava having consulted with his ministers, (decided that) he should send to him (Vijaya) his own daughter Vijayá; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those" (said he) "among you who are willing to send your daughters to renowned Sihála, send them. Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with ¹seventy-five menial servants (*being horse-keepers, elephant-keepers, and charioteers*), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name Mahátittha.

This daughter of Paṇḍava arrived when the yakkhiṇí, by her connection with Vijaya, had borne him two children,—a son (Jivabhatta) and a daughter (Disálá).

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhiṇí, he thus explained himself to Kuvéri: "A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house." She replied: "On thy account, having murdered yakkhas, I dread these yakkhas: now I am discarded by both parties; whither can I betake myself?" "Within my dominions (said he) to any place thou pleasest which is unconnected with the yakkhas; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from reuniting herself with the yakkhas) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lapkápara) of inhuman inhabitants.

¹ "in search of a royal virgin."

² *Dele.*

³ "sixty." ⁴ Omit this. The other reading gives "one thousand artisans from the eighteen classes (or castes)."

She left her children outside the yakkha city. *'A yakkha who detested her, recognising her in her search for a dwelling, went up to her. Thereupon another fierce yakkha among the enraged yakkhas (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed 'he yakkhiñi with a blow of his open hand. Her uncle, a yakkha (named Kumāra), happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuvēñi's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanakūṭa (Adam's Peak). The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malayā district. 'This person (Siwuhattu) retained the attributes of the yakkhas.*

The ambassadors of king Paṇḍava presented to prince Vijaya the princess and other presents.

Vijaya paid to the ambassadors every mark of respect and attention. According to their grades or castes he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Vijaya into the sovereignty and solemnised a great festival of rejoicing.

Thereafter the monarch Vijaya invested with great pomp the daughter of king Paṇḍu with the dignity of queen-consort.

On his nobles he *conferred riches: on his father-in-law (king Paṇḍava) he bestowed annually chanks and pearls, in value two lacks.*

This sovereign Vijaya, relinquishing his former vicious course of conduct and ruling with perfect justice and righteousness over the whole of Laṇkā, reigned uninterruptedly for thirty-eight years in the city of Tambapaṇṇi.

The seventh chapter in the Mahāvāsa, entitled "The Inauguration of Vijaya," composed equally to delight and to afflict righteous men.

CHAPTER VIII.

THIS great monarch, Vijaya, when he arrived at the last year of his existence, thus meditated: "I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions perish with my demise? For the preservation of the dynasty I ought to send for my brother Sumitta." Thereupon, consulting with his ministers, he despatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devas.

On his demise, these ministers, waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

From the death of king Vijaya, and prior to the arrival of that royal personage, this land of Laṇkā was kingless for one year.

In the city of Sīhapura, by the demise of king Sīhabāhu, his son Sumitta

¹ "The yakkhas, on seeing her enter the city, quickly surrounded her, crying out: 'It is for the purpose of spying us that she has come back.' And when the yakkhas were thus excited, one of them, whose anger was greatly kindled, put an end to the life of the yakkhiñi by a blow of his hand."

² "This is the origin of the Pulindas (hill-men)."

³ "bestowed wealth."

was the reigning sovereign. By the daughter of the king of Madda he had three sons. The ambassadors (of Vijaya) having reached Sīhapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons, *'promising many things in praise of Laṅkā*: "My children, I am advanced in years; *'go one of you to the land of my elder brother. On his demise, rule there over that splendid kingdom, 'as the fourth monarch (of the Sthala dynasty founded by me)."*

The youngest prince Paṇḍuvāsadéva, foreseeing that it would be a prosperous mission, decided within himself, "I will go." Receiving the approval of his parent, and taking with him thirty-two noble youths (disguised) in the character of paribbājaka (devotees), he embarked in a vessel. They landed (in Laṅkā, at Gónagāmaka-tittha) at the mouth of the Mahākandara river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the dévatas, in due course reached Upatissa.

By the desire of the ministers (regents) a chief (not associated in the regency) *'had previously* consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage; and, moreover, (thus prophesied:) "On the seventh day from hence the royal personage will reach the capital; and a descendant of his will establish the religion of Buddha (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries, and identified them; they invested the said Paṇḍuvāsadéva with the sovereignty of Laṅkā. So long as he was without a royal consort, he abstained from solemnising his inauguration.

* The Sakya prince Amitódana (the paternal uncle of Buddha) had a son, the Sakya Paṇḍu: on account of the wars of prince Viḍúḍhabha, taking his own people with him, *'but alleging some other plea (than that of yielding to the power of his enemy)*, he (Paṇḍu) retired¹ beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons and a daughter named Bhaddakaccháná, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account seven kings sent valuable presents to this sovereign, who, becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty-two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter take her," he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gónagāmaka on the twelfth day, and all these females landed there in the disguise of devotees. There, inquiring for the capital, these travellers in due course, protected by the dévatas, reached Upatissa.

The ministers having already consulted the fortune-teller (Kálavéla), and having waited on the females who had arrived (at Vijita) in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa).

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Paṇḍuvāsadéva, who had thoroughly realised every wish of his heart.

¹ Omit.

² "go one of you to that excellent and charming land of Laṅkā possessed by."

³ Omit.

⁴ Omit.

⁵ "Now"

⁶ "Omit"

⁷ "in disguise."

This sovereign of the land having elevated the lovely Bhaddakaccháná to the station of queen-consort, and bestowed her followers on his followers, reigned in prosperity (at Vijitapura).

The eighth chapter in the Mahāvapasa, entitled "The Inauguration of Paṇḍu-śasadéva," composed both to delight and afflict righteous men.

CHAPTER IX.

THE queen gave birth to ten sons and one daughter. The eldest of them all was Abhaya ; the youngest, their sister Cittá.

Certain brahmans, accomplished in the "mantas," and endowed with the gift of divination, having scrutinised her, thus predicted : "Her (Cittá's) son will destroy his maternal uncles for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhaya (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar : the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummáda-Cittá ('Cittá the charmer').

The sons of (the Sakya Paṇḍu) having fully informed themselves of the nature of the mission of the princess Bhaddakaccháná to Laṇḍá, and being specially commissioned by their mother (Susímá), they repaired hither, leaving one brother (Gámaṇi with their parents).

Those who had thus arrived, having been presented to Paṇḍuśasadéva, the sovereign of Laṇḍá, they commingled their tears of joy with hers on their meeting with their sister.

Maintained in all respects by the king, under the royal protection, they (travelled) over Laṇḍá, selecting settlements for themselves according to their own wishes. ¹*The settlement called Rámagóna was occupied by the prince (who thereby acquired the appellation of) Ráma. In like manner, the settlements of Uruvela and Anurádha (by princes who thereby acquired those names). Similarly the village Vijita, Digháyu, and Rohaṇa having been selected for settlements, conferred appellations on Vijita, Digháyu, and Rohaṇa.*

²*This mahárájá Paṇḍuśasadeva formed a tank at Anurádha. To the southward thereof he built a palace. In due course he installed his eldest son Abhaya in the dignity of sub-king, and established him there.*

Dighagámaṇi, the son of prince Dígháyu, having heard of (the transcendent beauty of) Ummáda-Cittá, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gópakacitta and Kálavéla) to ³Upatisa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

¹ "The place where (the prince) Ráma dwelt was called Rámagóna ; so also were those of Uruvela and Anurádha : likewise the settlements of Vijita, Dígháyu, and Rohaṇa were severally called Vijita-gáma, Dígháyu, and Rohaṇa."

² "This Anurádha formed a tank on the southern side, and afterwards built a palace and dwelt there. The mahárájá Paṇḍuśasadeva, in due course of time, installed his eldest son Abhaya in the office of sub-king."

³ "the village."

The aforesaid Cittá, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gámani, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts).

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by *'an iron ladder*, and *'enlarging a ventilating aperture, by that passage he obtained admission* into the apartment. Having passed the night with her, at the very dawn of day he departed. In this manner he constantly resorted thither. *'The aperture in the wall 'remained undetected.* By this (intercourse) she became pregnant. Thereupon her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gámani) is a person to be protected by us. Let us bestow her on himself. Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gópakacitta and Kálavéla, who were the adherents of Gámani, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhas, watched over the destiny of the unborn prince.

Cittá had (previously) by the means of her slave, searched out a woman who was near her confinement. She gave birth to a son, and that woman to a daughter. Cittá, entrusting her own son and a thousand (pieces) to her (sent her away); and causing her daughter to be brought, *'she reared her in her own family.* The princes *'were informed that a daughter was born'*; but the mother and the maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Paṇḍukábhaya.

The protector of Lakṣá, Paṇḍuvásadéva, reigned thirty years, dying at the period of the birth of Paṇḍukábhaya.

At the demise of this sovereign, the sons of that monarch *'having assembled, they installed her (Cittá's) brother Abhaya, who had been her preserver, in this renowned sovereignty.*

The ninth chapter in the Mahāvayna, entitled "The Installation of Abhaya," composed both to delight and to afflict righteous men.

¹ It is difficult to say what is meant by the term *bakkha-yantaka* or (as some copies have it) *kukkha-yantaka*. *Yantaka* is a mechanical appliance; *bakkha* is a crab; *kukkha* is a cock. There is nothing in the words that indicate "an iron ladder."

"causing a window to be cut open, thereby entered."

"There being no."

"the intrigue was."

¹ "laid her by her side."

"having been."

"were glad."

² "assembled themselves together, and with great pomp installed their courageous brother Abhaya in the sovereignty of the kingdom."

CHAPTER X.

AT the desire of Ummādacittā, the slave girl (Kumbokatā), taking the infant and placing it in a basket-cradle, departed for the village Dvāramaṇḍalaka.

The princes who were elk hunting, meeting the slave at *'Tumbakandura mountain stream*, inquired of her, "Whither art thou going? What is this?" "I am going to Dvāramaṇḍalaka," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment Citta and Kālavēla, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She, taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year his uncles, having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of *'lurking up his station frequently there*. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. *'Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning they reported to the uncles*, "All the boys are destroyed." When they had departed, he (the prince) returned to his *'home, the house of the confidential herdsman*, and living under his protection attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Dvāramaṇḍala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village to bring some fire. He, going home and complaining, "I am leg-wearied," and saying, "Take some fire to the herdsmen, there thou wilt eat roasted meat," sent the *'confided herdsman's own son*. That youth, on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent, surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The *'confided herdsman* having explained to

¹ "the mountain stream Tumbara."

² "remaining there for a long while."

³ "Having put to death the rest of the boys and counted the number of the clothes (left on the bank, in order to satisfy themselves that none had escaped), they returned and reported to the uncles, saying."

⁴ "guardian's house."

"guardian."

him the contents of his mother's letter, and *'putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Paṇḍula.*

"The said Paṇḍula, who was a wealthy brahman, and a proficient in the "vedas," resided to the southward, in the village Paṇḍula. The prince having proceeded thither, presented himself to that brahman Paṇḍula: he inquired, "Child, art thou Paṇḍukābhaya?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years"; and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Canda, and he rapidly perfected his education.

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Canda your 'puróhita' minister"; and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kása mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessities, from thence, attended by his army of one thousand two hundred men, he advanced to the Girikaṇḍa mountain. Girikaṇḍasíva, the uncle of Paṇḍukābhaya, was governing that territory, having obtained it from Paṇḍuvásadéva. At that time this prince was superintending the reaping of a harvest of one hundred "karísa" of land: his daughter, named Páli, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess reported it to the prince. The prince, quickly approaching her *'parting* her retinue in two, *'caused* his palanquin to be conveyed close to her's. *"He* inquired of her, "Where art thou going, *'together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess, descending from her palanquin at the foot of a nigródha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people she took the leaves of that nigródha tree. Those leaves instantly became golden vessels. The royal youth seeing these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen consort to me."*

She feasted the whole party: the refreshment scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Suvappapáli (the golden Páli).

"giving him the thousand pieces and a slave, sent him to Paṇḍula."

"Now this Paṇḍula."

"the"

"with his followers parted."

"and causing."

Delete together with the preceding full stop.

' Drlc.

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that place was afterwards called Kalahanagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons Canda, the son of Paṇḍula, himself slew. The field of battle obtained the name Lohitavāhakhaṇḍa (the field of bloodshed).

This prince Paṇḍukābhaya, together with his great force, crossing the river (Mahaveḷi-gaṅga), advanced to the Doḷa mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhūmarakkha mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river; advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is thyself who hast at all times been a protector of this man: now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tissa.

The monarch Abhaya, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death), reigned there, in the capital of Upatissa, for twenty years.

A certain yakkhiṇī named Cetiyā ¹(the widow of Jutindhara, a yakkha, who was killed in a battle fought at Sirivatthupura) having the form and countenance of a mare, dwelt near the marsh of Tumbariyaṅgana, at the Dhūmarakkha mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying "There is a mare of such a description." The prince set out with a rope to secure her.

She, seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She, persevering in her flight, made the circuit of that marsh seven times. ²She made three more circuits of the marsh, and then plunged into the river at the Kacchaka ferry. He did the same; and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee: spare me my life." Seizing her by the throat, and with the point of the sword boring her nostril, he secured her with his rope: she (instantly) became tractable.

¹ "who dwelt at the Dhūmarakkha mountain was wont to walk about the marsh of Tumbariyaṅgana in the shape of a mare."

² A verse is inserted here in a few copies, which does not appear in most of the MSS.: "Then, plunging into the great river and landing on the other side of it, she ran round the Dhūmarakkha mountain seven times."

Conducting her to the Dhúmarakkha mountain, he obtained a great accession of warlike power by making her his battle-steed. There, at the Dhúmarakkha mountain, he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Ariṭṭha. There, preparing for the impending war, he remained seven years.

Leaving two uncles (Abhaya and Girikaṇḍaka), the other eight uncles, uniting in hostility against him, approached that mountain Ariṭṭha. Throwing up a fortification at Nagaraka,¹ and conferring the command (on the person selected), they surrounded the Ariṭṭha mountain on all sides.

The prince having consulted with the yakkhiṇī, in conformity with her advice he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

¹When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, ²he (the prince) threw himself into the midst of the fight. The yakkhiṇī set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp) answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senápati (commander's) forest.

Observing the skulls of his eight uncles surmounting the heap of heads, he remarked: "It is like a heap of lábu (fruit)." From this circumstance (that place) was (from Nagaraka) called Lábugáma.

Thus, this Paṇḍukábhaya, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anurádhā.

The said maternal great uncle, giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller ¹versed in the advantages (which a town ought to possess), according to ²his directions, he founded an ³extensive city in that very village. On account of its having been the settlement of ⁴Anurádhā (both the minister of Vijaya, and the brother of Bhaddakacchāná), and because it was founded under the constellation Anurádhā, it was called Anurádhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa) and having ⁵purified it in the waters of a naturally formed marsh—with the water of that very marsh this Paṇḍukábhaya anointed himself at his inauguration. He raised the princess Suvannapālī to the dignity of queen-consort. He conferred on Canda the office of "purohita" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhaya, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city.⁶

¹ Nagaraka may also mean a small city.

² "And they (the enemy) were lulled to security, thinking 'We will seize him when he enters our camp'; then the prince." ³ Delr.

⁴ "and also an expert in the science of sites." ⁵ "their." ⁶ "excellent."

⁷ the Anurádhās (one, the minister of Vijaya, and the other the brother of Bhaddakacchāná)."

⁸ "washed it in the natural tank that was here, this Paṇḍukábhaya caused himself to be anointed king with the water of that very tank."

⁹ Add, "at night."

He (thereby) became a "Nagaraguttika," conservator of the city. From that time there have been Nagaraguttikas in the capital.

Sparing also the life of his ¹*father's cousin* Girikaṇḍasīva, he conferred on ²*that maternal uncle* the territory Girikaṇḍaka.

Having deepened the above-mentioned marsh, he made it contain a great body of water. By his having been anointed with that water, as a conqueror (Jaya), it obtained the name of the Jaya tank. He established the yakkha Kālavēja in the eastern quarter of the city; and the chief of the yakkhas, Citta, he established on the lower side of the Abhaya tank.

He (the king) who knew how to accord his protection with discrimination, established the slave, born of the yakkha tribe, who had formerly rendered him great service, at the ³*eastern gate* of the city. He established within the ⁴*royal palace* ⁵*itself* the mare-faced yakkhiṇī, and provided annually demon offerings ⁶*and every other requisite for these four (yakkhas)*.

In the days of public festivity, this monarch, seated on a throne of equal eminence with the yakkha chief Citta, caused joyous spectacles, representing the actions of the devas as well as of mortals, to be exhibited; ⁷*and delighting in the happiness and festivities (of his people) he was exceedingly gratified*.

He formed the four suburbs of the city and the Abhaya tanks, ⁸*and to the westward of the palace* the great cemetery, and the place of execution and torture. He provided a nigródha tree⁹ for the (dévata) Vessavana, and a ¹⁰*temple* for the Vyādha-deva; ¹¹*a gilt hall for his own use, as well as a palace distributed into many apartments*. These he constructed near the western gate. He employed a body of five hundred caṇḍālas (low-caste people) to be scavengers of the city, and two hundred caṇḍālas to be night men; one hundred and fifty candālas to be carriers of corpses, and the same number of caṇḍālas¹² at the cemetery.

He formed a village for them on the north-west of the cemetery, and they constantly performed every work according to ¹³*the directions* ¹⁴*of the king*. To the north-east of this caṇḍāla village he established a ¹⁵*village of Nichichanḍālas*, to serve as cemetery-men to the low-castes. To the northward of that cemetery, and between it and the Pāsāna mountain, a range of buildings was at the same time constructed for ¹⁶*the king's* huntsmen. To the northward of these ¹⁷*(he formed) the Gāmini tank*. He also constructed a dwelling for the various classes of devotees. To the eastward of that ¹⁸*(Nichichanḍāla)* cemetery the king built a residence for the ¹⁹*brahman* Jōtiya ²⁰*(the chief engineer)*. In the same quarter, a Nigāṇṭha devotee, named Giri, and many Pāsāṇaka devotees²¹ dwelt. In the same quarter the king built a temple for the Nigāṇṭha Kumbhaṇḍa, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's ²²*buildings*, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jōtiya, and below the Gāmani tank, he built a residence for the Paribbājaka devotees. ²³*In the same quarter, but on separate*

"wife's father."

² "him."

⁴ "southern."

¹ Insert, "garden of the." ³ Dele.

⁵ "to them as well as to others."

⁷ "and enjoyed himself exceedingly in sexual pleasure."

"the western Rājini (a palace?)"

⁹ "(as an altar)" ¹⁰ "tāla tree."

¹¹ The original words thus translated are of very doubtful meaning: they are *sonnap sabhāga-vatthap* and *pabbheda-gharap*.

¹² Add, "to be watchers."

¹³ Dele. ¹⁴ "given."

¹⁵ "a cemetery called Nīca-susāna ('low-caste cemetery') for the use of the caṇḍālas."

¹⁶ Dele.

¹⁷ "as far as the Gāmaṇi tank, he"

¹⁸ "Nīca-susāna."

¹⁹ "Nigāṇṭha."

²⁰ Dele. ²¹ Add, "and Śramaṇas."

²² Insert, "row of."

²³ "In like manner, in divers places."

sites, he constructed a residence for the A'jivakas, a hall for *'the worshippers of Brahma, (another for those) of Siva, as well as a hospital.*

This Paṇḍukābhaya, the sovereign of Laṅkā, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Laṅkā.

This monarch befriending the interests of the yakkas, with the co-operation of Kālavēḷa and Citta, who had the power (though yakkhas) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Paṇḍukābhaya and Abhaya there was an interregnum of seventeen years.

This wise ruler, Paṇḍukābhaya, who had entered upon his royal state in the thirty-seventh year of his age, reigned in the delightful and well-provided capital of Anurādhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahāvaṇsa, entitled "The Installation of Paṇḍukābhaya," composed equally for the delight and affliction of righteous men.

CHAPTER XI.

AT his (Paṇḍukābhaya's) demise, his and Suvannapālī's son, known by the title of Muṭasiva, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahāméggha, which was provided, in the utmost perfection, with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahāméggha) took place. From this circumstance the garden was called Mahāméggha.

In the celebrated capital Anurādhapura, in the delightful Laṅkā, king Muṭasiva reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, *"by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Dēvánampiya Tissa (Tissa-the-delight-of-the-devas).*

On the demise of his father, the said Dēvánampiya Tissa was installed king. At his inauguration (on the day of the new moon of Māgasira) many miraculous phenomena took place throughout Laṅkā: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Laṅkā, and those naturally engendered there (in the ocean), also rose to the shores of the land.

On the Chāta mountain (situated two yojanas to the southward of Anurādhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, *"entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold.* The second was the pole of flowers. *"The many descriptions of flowers which*

¹ "Brahmans, a *Sirika* house and a *Sotthi-nila* hall."

² "the second son excelled in virtue and wisdom, and."

³ *Dele.*

⁴ "The beautiful creepers thereof were of a golden colour, and looked most lovely."

⁵ "Many flowers of divers hues, full blown, clustered thereon."

clustered thereon were resplendent by the brilliancy of their colours, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. ¹The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz., haya (horse), gaja (elephant), ratha (chariot wheel), āmalaki (nelli fruit), (valaya bracelet), aṅgulivethaka (ring), kakudhaphala ("kuṁbuk" fruit), pākātika (ordinary), rising up from the ocean, stood in a ridge on the sea-shore. All this was produced by the virtue of the ²piety of Dēvánampiya Tissa.

³Within a period of seven days the following gems, viz., sapphires, lapis lazuli, and rubies,⁴ the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king.⁵ The ⁶benevolent monarch on observing these (supernatural tributes), thus meditated: "My friend Dhammāsōka, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Devanāmpiya Tissa and Dhammāsōka, though they were not personally known to each other, were united by the ties of friendship from a long period (preceding).

The king (of Laṅkā) dispatched, as his ambassadors, these four individuals: viz., his maternal nephew Mahā Ariṭṭha—as the chief of the mission—the brahman (of the Hāli mountain), the minister of state (Malla), and the accountant (Tissa), attended by a powerful retinue, and entrusted with these invaluable treasures: viz., the three kinds of gems, the three royal ⁷pulauquin poles, a ⁸right-hand chunk, and the eight descriptions of pearls.

Embarking on board a vessel at Jambūkola and in seven days prosperously reaching their port of debarkation, and thereafter departing from thence and in seven days having reached Pāṭaliputta, they delivered these presents to king Dhammāsōka. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself—"There are no treasures in these parts to be compared to these"—he conferred the office of "sēnāpati" on Ariṭṭha; he also conferred on the brahman the office of "purohita," on the other minister the office of "daṇḍanāyaka," and on the accountant the office of "setṭhi." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in return: viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol (golden) slippers, a head ornament ⁹(crown), a golden anointing vase, ¹⁰golden sandalwood, ¹¹and costly hand towels, ¹²which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nāgas, and ¹³the clay of Aruṇa; water from the Anótatta lake, a right-hand chunk, containing the water (used at the inauguration of the king) from the stream of the Ganges, and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the ¹⁴precious aromatic medicinal drugs, "haritaka" and "āmalaka¹⁵;" and one

¹ "Many and varied forms of birds and beasts of divers colours appeared thereon."

² "merits."

³ *Dele*

⁴ "(sprung up from the earth): these and."

⁵ *Add*, "within seven days (of his inauguration)."

⁶ "delighted."

⁷ "chariot."

⁸ "a chunk with the whorls to the right."

⁹ *Dele*.

¹⁰ "sandalwood of the Hāri mountain."

¹¹ "a crore of cloths that require no washing."

¹² *Dele*.

¹³ "Aruṇa-coloured clay"; Aruṇa is a bright red colour resembling the streaks of light at sunrise.

¹⁴ "medicinal fruits."

¹⁵ "and exceedingly precious medicinal drugs."

hundred and sixty loads of hill paddy which had been brought by parrots—being the articles requisite for his inauguration—and a complete suite of royal attendants.

In due course, this monarch dispatched his mission to his ally (Dévānampiya Tissa), entrusting them with the aforesaid presents, and the following gifts of pious advice: “I have taken refuge in Buddha, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakya. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation.” This attached ally (of Dévānampiya Tissa) having addressed this additional injunction to the (Sinhalese) ambassadors, “Solemnise ye the inauguration of my ally”; allowed them to depart hither (to Laṅkā), vested with every royal favour. These highly-favoured ministers (of Dévānampiya Tissa) having resided there, at Pāṭaliputta, for five months, on the first day of the bright half of the month of “vesākha” took their departure. Embarking at the port of Tāmalittiya, and landing at Jambūkola, they presented themselves before their sovereign on the twelfth day.

The (Jambudīpa) ambassadors delivered these gifts to the ruler of Laṅkā: on them the sovereign of Laṅkā conferred great favours.

These envoys *revering him as if he had been their own sovereign*, having delivered to the monarch of Laṅkā—who had already been inaugurated on the first day of the increasing moon of the month of “maggasira”—Dhammāsōka’s message, *his own devoted subjects* a second time solemnised the inauguration of him, who was *beloved by the people of Laṅkā*.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dévānampiya (the delight of the devas), exerting his powers to the utmost, and making Laṅkā overflow with rejoicings, held his reinvestiture on the full moon day of the month “vesākha.”

The eleventh chapter in the Mahāvayssa, entitled “The Inauguration of Dévānampiya Tissa,” composed equally for the delight and affliction of righteous men.

CHAPTER XII.

THE illuminator of the religion of the vanquisher, the théra, son of Moggali, having terminated the third convocation was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddha in foreign countries, he despatched severally, in the month of “kattika,” the following théras to those foreign parts.

He deputed the théra Majjhantika to *Kasmira and Gandhāra*, and the théra Mahādēva to *Mahisamandala*. He deputed the théra Rakkhita to *Vanavāsi*, and similarly the théra Yōna-Dhammarakkhita to *Aparāntaka*. He deputed the théra Mahā-Dhammarakkhita to *Mahārattḥa*; the théra Mahārakkhita to the *Yōna country*. He deputed the théra Majjhima to the *Himavanta country*; and to *Suvannabhūmi*, the two théras Sōna and Uttara. He deputed the théra Mahā-Mahinda, together with his (Moggali’s) disciples, *Itthiya*, *Uttiya*, *Sambala*, *Bhaddasāla* (to this island), saying unto these five théras, “Establish ye in the delightful land of Laṅkā the delightful religion of the vanquisher.”

¹ “faithful to their master.”

² “being devoted to the cause of their master.”

³ “himself devoted to the welfare and happiness of.”

⁴ Orig.: *Kasmira-Gandhārap*, as if to designate one country.

⁵ Orig.: *Yona-loka*. The use of *loka*, ‘world,’ instead of *raṭṭha*, ‘country,’ is suggestive, I think, of distance and extensiveness.

At that time, a savage nága king named A'ravála, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kasmíra and Gandhára. The said théra Majjhantika, instantly repairing thither through the air and alighting on the lake A'ravála, walked. *'absorbed in profound meditation*, on the surface of the water. The nágas seeing him, enraged (at his presumption), announced it to their king. The infuriated nága monarch endeavoured in various ways to terrify him : a furious storm howled, and a deluge of rain poured down, accompanied by thunder ; lightning flashed in streams ; thunderbolts (descended) carrying destruction in all directions ; and high-peaked mountains tottered from their very foundations.

The nágas, assuming the more terrific forms and surrounding him, endeavoured to intimidate him. He himself (the nága king) reviling him in various ways, spit smoke and fire at him. The théra, by his supernatural power, averted all these attempts to terrify him ; and displaying his omnipotence, thus addressed the nága monarch : "O, nága ruler! even if the devas were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to *'keep them on my head*, even then thou wouldst fail to create in me an appalling terror. *'O, nága monarch, let thy destruction of the crops be arrested.*"

To him who had been subdued on hearing this reply, the théra propounded his doctrines. Whereupon the nága king attained the salvation and state of piety of that faith.

In like manner, in the Himavanta (or snowy) regions, eighty-four thousand nágas, and many gandhabbas, yakkhas, and kumbhandakas (were converted).

A certain yakkha called Paticaka, together with his wife Háríta and five hundred youths, attained *'súvan (the first stage of sanctification)*. He then thus addressed them : "Do not hereafter, as formerly, give way to pride of power and vindictive anger ; but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops : *'extend your benevolence towards all living creatures : 'live, protecting mankind.*" They who had been thus exhorted by him regulated their conduct accordingly.

Thereupon the nága king, placing the théra on a gem-set throne, respectfully stood by, fanning him.

On that day the inhabitants of Kasmíra and Gandhára, who had come with offerings to the nága king (to appease his wrath and arrest the desolation of the crops), *'learning the supernatural character of the théra*, bowing down to him (instead of the nága king), stood reverentially at his side.

The théra preached to them the "ásivísópama" discourse (of Buddha). Eighty thousand persons attained *'superior grades of religious bliss* : one hundred thousand persons were ordained priests by the théra.

From that period to the present day the people of Kasmíra and Gandhára have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The théra Mahádéva repairing to the Mahisamañḍala country, in the midst of the population preached to them the "dévadúta" discourse (of Buddha).

¹ "to and fro."

² "fling."

² "Only, O nága king, thou wouldst weary thyself thereby."

³ "the first stage of fruition."

⁴ *Invert*, "all beings desire happiness ; therefore."

⁵ "wishing that all men may live happily."

⁶ "went up to the théra whose supernatural power was great, and."

⁷ "the knowledge of the Law."

Forty thousand persons became converts to the faith ^{of sovereign supremacy}; and by him forty thousand (more) were ordained priests.

Thereafter, the théra Rakkhita, repairing to the Vanavāsa country, poising himself in the air, in the midst of the populace preached the "anamataṅga" discourses (of Buddha). Sixty thousand persons attained the ^{sanctification} of the faith; and by him thirty-seven thousand were ordained priests. The said théra constructed five hundred viháras in that land, and there he also established the religion of the vanquisher.

The théra Yónaka Dhammarakkhita repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandópama" discourse (of Buddha). This (disciple), who thoroughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, ^{impelled by their religious ardour}, entered into the priesthood.

The sanctified disciple Mahá-Dhammarakkhita repairing to Maháratṭha, there preached the "mahánáradakassapa Játaka" (of Buddha). Eighty-four thousand persons attained the ^{sanctification} of "mugga," and thirteen thousand were ordained priests by him.

The sanctified disciple Mahárákkhita repairing to the Yóna country, in the midst of the populace preached the "kálakārāma" discourse (of Buddha). One hundred and seventy thousand living beings attained the ^{sanctification} of "mugga," and ten thousand were ordained.

The sanctified disciple Majjhima, with four other théras (Kassapa, Múlakádéva, Dhandhabinnassa, and Sahasadéva), repairing to the land of Himavanta, preached there the "dhammacakka" discourse (of Buddha). Eighty kóṭi of living beings attained the ^{sanctification} of the "mugga." These five théras separately converted the five divisions (of Himavanta).

In the fraternity of each of these théras, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddha, entered into the order of the priesthood.

Accompanied by the théra Uttara the disciple Sóna repaired to Suvanna-bhúmi.

In those days, as soon as an infant was born,^a a marine monster emerging from the ocean devoured it and disappeared. At the particular period (of this mission), a prince was born in ^{a certain palace}. The inhabitants seeing the priests, and taking them to be the ^{emissaries} of this rakkhasi, arming themselves, surrounded them for the purpose of destroying them. The théras having ascertained what their object was, thus addressed them: "We are pious ministers of religion, and not the ^{emissaries} of the rakkhasi." The monster with her train at this instant emerged from the ocean. ^{Hearing of this (visitation), this concourse of people gave a great shout of horror.} The théra causing (by his power of working miracles) ^{another band of terrifying monsters to spring up.} ^{of double that numerical power,} surrounded the rakkhasi and her train on all sides. She, concluding "This land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the théra preached the "brahmajála" discourse (of Buddha). A great multitude of people attained the salvation and the state of piety of that faith.

¹ *Dele.*

² "renounced the world and."

³ *Add*, "in the palace of the king."

⁴ "accomplices."

⁵ "double that number."

⁶ "knowledge of the Law."

⁷ "fruition of the paths."

⁸ "the palace of the king."

⁹ "Beholding."

¹⁰ *Dele.*

¹¹ "the multitude."

Sixty ¹*lacs* became eminently endowed with the knowledge of its doctrines. Two thousand five hundred ²*men* became priests, and one thousand five hundred women, of ³*various castes*, were admitted into the priesthood.

From that period, the princes born in that palace obtained (from Sôga and Uttara) the name of Sôputtara.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake) ?

The twelfth chapter in the Mahāvagga, entitled "The Conversion of *the several Foreign Countries*," composed both to delight and to afflict righteous men.

CHAPTER XIII.

AT that period the profoundly sapient great Mahinda was a thêra of twelve years' standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Laykâ ; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion : "The monarch Mutasiva is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval ; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammāsôka), taking with him four thêras and the sâmaṇêra Sumana, the son of Saṅghamittâ, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhinâgiri for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim passed six months in this avocation.

Having reached ⁴*Cêtigayiri*, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the thêra in the superb ⁵*Cêtiga vihâra* which had been erected by herself.

⁷While prince Asôka was ruling over the Avanti country by the appointment of his own father, in a journey to Ujjêni he arrived at ⁶*Cêtiga* ; and while tarrying there, having gained the affections of the lovely princess Dévi, the daughter of a Seṭṭhi, he lived with her. Becoming pregnant by that connection, she gave birth ⁹*to the noble (twin) princes Ujjêni and Mahinda*, and at the termination of two years to a daughter Saṅghamittâ.

At this period (of Mahinda's visit) she (the queen) was residing there, in ¹⁰*Cêtiganagara*. While the thêra was sojourning there, he ¹¹*thus meditated* : ¹²*The period has arrived for undertaking the mission enjoined by my father.* May the ¹³*said Dêvânampiya Tissa, having already solemnised his inauguration with the utmost pomp, be enjoying his regal state.* May he, after having

¹ "thousand."

² "good families."

³ The revised text reads "Vedisagiri."

⁷ "Now it so happened that."

⁸ "at Ujjêni to the noble prince."

¹¹ "knowing that the time for his departure was nigh, made the following aspiration, namely,"

¹² *Dele.*

¹³ "great king Dêvânampiya Tissa enjoy the great feast of his inauguration as directed by my father."

⁴ "youths of good families."

⁵ "divers."

⁶ "Vedisagiri vihâra."

⁹ "Vedisa."

¹⁰ "Vedisa."

ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddha). May he on the full moon day on the month of "jetṭha" visit the Missa mountain (Mihintalé), for on that very day shall I myself repair to renowned Laṅkā."

Mahinda (Sakka, the déva of dévas) appearing unto the illustrious théra Mahinda, thus addressed him: "Depart on thy mission for the conversion of Laṅkā: it is the fulfilment of the prediction of the supreme Buddha (pronounced at the foot of the sāla-tree). We also will there render our assistance."

Bhaṇḍu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the théra to the queen, attaining the sanctification of "anágāmi," *became a disciple in the fraternity of the théra.*

Tarrying there a month longer, on the full moon day of "jetṭha," the supernaturally gifted théra, together with four other théras, as well as Sumaṇa (a sāmaṇera), attended also by the aforesaid Bhaṇḍu, who, *though still a layman, had laid aside domestic affections, rose aloft into the air at that very vihāra; and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthala.*

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Laṅkā by the advantages attendant on its conversion (to his creed); and in order that in the accomplishment of his benevolent design there might be employed an agent comparable to the divine sage himself, the predicted (Mahinda), to whom Laṅkā was offered up as an offering by the dévas, took up his station there (at Ambatthala).

The thirteenth chapter in the Mahāvamsa, entitled "The Advent of Mahinda," composed equally for the delight and affliction of righteous men.

CHAPTER XIV.

THE king Dēvānampīya Tissa *celebrating a "salila" festival* for the amusement of the inhabitants of the capital, *he* himself departed for an elk hunt, taking with him a retinue of forty thousand men: and in the course of the pursuit of his game on foot he came to the Missa mountain.

A certain déva of that mountain being desirous of exhibiting the théras, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descried him, and saying, "It is not fair to shoot him *standing*," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the théra *came in sight of the monarch, but he (the metamorphosed déva) vanished.*

The théra conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him was surprised. The théra said to him, "Come hither, Tissa." From his calling him simply "Tissa," the monarch thought he must be a yakḥa. "We are the ministers and disciples of the lord of the

¹ "remained with the théra as his (lay) disciple." ² "was."

³ "lingering not on account of."

⁴ "having provided aquatic sports."

⁵ *Delv.*

⁶ "at unawares."

⁷ "was perceived by the monarch, and then he (the déva) himself vanished."

⁸ *Add*, "at once."

true faith : in compassion towards thee, Mahārāja, we have repaired hither from Jambudīpa.”* The thera having thus addressed him, and the king hearing the declaration, was relieved of his terrors ; and recollecting the communication he had received from his ally (Dhammāsoka), was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this “*īsi*,” and conversing graciously with the said thera, he (the king) seated himself near him. At that moment, his retinue arriving stood around them : at the same time the thera produced the other members of the mission. Seeing them, “When came these ?” demanded the king. Being answered by the thera, “With me” ; he made this inquiry : “In Jambudīpa are there other priests like unto these ?” The thera replied, “Jambudīpa itself glitters with yellow robes : there the disciples of Buddha, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the “*arhat*” bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahinda) replied, “*I came not either by land or water.*” The inquirer learnt (thereby) that “(the thera) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign), interrogated him. As he “*asked query after query*, the monarch “*replied to him question after question.*

O king ! what is this tree called ?

It is called the amba tree,

Besides this one, is there any other amba tree ?

There are many amba trees.

Besides this amba and those other ambas, are there any other trees on earth ?

Lord ! there are many trees, but they are not amba trees.

Besides the other amba trees and the trees that are not amba, is there any other ?

Gracious Lord ! this amba tree.

Ruler of men ! thou art wise.

King ! have you relations ?

Lord ! I have many.

King ! are there any persons not thy relations !

There are many who are not my relations.

Besides thy relations and those who not are thy relations, is there, or is there not, any other (human being in existence) ?

Lord ! there is myself.

Ruler of men “*sādhu !*” thou art wise.

The eminently wise thera, thus satisfied that he was capable of comprehending the same, “*propounded* to the ruler of the land the “*cūlahatthipadōpama*” discourse (of Buddha). At the conclusion of that discourse, together with his forty thousand followers, he obtained the salvation of that faith.

**At that instant, it being in the afternoon, they brought the king his repast.*

* a saint or sage, *Rishi*.

* These renderings of the terms used in Buddhist terminology do not exactly convey their meaning and application. For an explanation of these terms the Buddhist student had better refer to Childers' Dictionary under the words *Tevijjā*, *Iddhi*, *Cetopariyā-sāna*, *Abhināda*.

“ We came not by land, nor yet by water.”

“ they.”

“ propounded question after question.”

“ solved them one by one.”

“ expounded.”

“ In the afternoon of that day.”

The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before¹ refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour"; the king inquired when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, mahárájá; we (said the théra) will tarry here." "In that case, allow this young prince (Bhaṇḍu) to accompany us." "Rájá, this (prince) having attained the sanctification, and acquired a knowledge of the religion (of Buddha), is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital, seated in it." Having, thereupon, reverentially taken his leave of the théras, and called aside Bhaṇḍu, he made inquiries regarding the théras principally (as well as other matters). He explained all things to the monarch. Having ascertained that the théra (was the son of his ally Dhammāsoka) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

¹The monarch (when) he ascertained the lay condition of Bhaṇḍu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gámasimá" ²(ground duly consecrated with land limits) the théra performed the ceremony of ³ordination, and of elevation to the order of upasampadá, of prince Bhaṇḍu; and instantaneously he (Bhaṇḍu) attained the sanctification of "arhat."

Thereupon the théra addressed himself to the sámavéra Sumana: "It is the hour of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should ⁴"my voice ⁵"be heard?" On being told by the théra "over the whole of Tambapanni (only)"; calling out, by his supernatural power, his shout (resounded) all over Laṅká.

The king ⁶hearing the call of these pious persons while mounted on his state-elephant near Sondi-passé (in the eastern quarter of the town), dispatched a (person) to the residence of the théra, inquiring, whether some calamity had or had not befallen them? He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddha." Hearing the call of the sámavéra, the terrestrial devas shouted in response, and the said (united) shouts ascended to the Brahmá world. In consequence of that call, a great congregation of dévas assembled. In that assembly the théra ⁷propounded the "samacitta sutta," (or the discourse of Buddha "on concord in faith"). ⁸To an asunkhya of dévas,

¹ "The monarch knew the lay condition of Bhaṇḍu, his doubts having been removed by reason of the householder's garb that Bhaṇḍu wore. The théra, therefore, proposed to robe him at once (lest he be dissuaded from his purpose by the king)."

² "(village boundary)."

³ "initiation."

⁴ "Sound the call for hearing the preaching of the Law."

⁵ Insert "I make."

⁶ Dele.

⁷ "who was taking his repast seated in the Nāga-catukka (Hall) hard by the stone spout (Sondi), hearing the call, sent an officer to inquire whether any evil had befallen them."

⁸ Insert "in succession."

"... expounded."

"... An asunkhya of dévas obtained a perfect knowledge of the Law."

superior grades of blessing of the religion were obtained. Innumerable nāgas and supannas attained the salvation of the faith. As on the occasion of the preaching of the théra Śāriputta, so on that of the théra Mahinda, there was a great congregation of dévas.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalé), said unto them (the théras), "Ascend the carriage that we may proceed to the town." "We will not" (replied the priests) "use the chariot; do thou return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of working miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dāgoba (Thúpārāma) was built. From this event, to this day the spot on which the théras alighted is called the first cetiya ²(dāgoba).

¹*From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the théra, became desirous of being presented to the said théra; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths and decorated with flowers.*

Having learnt from the théra (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the théra would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dāgoba was subsequently built) observing the théras (whom he left at Mihintalé already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "They will not seat themselves on chairs." And having given directions, "Spread sumptuous carpets," proceeding to meet the théras (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the théra Mahā-Mahinda his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the théra into the city.

⁵*Fortune-tellers seeing the preparations of the seats, thus predicted: "The land will be usurped by these persons. They will become the lords of this island."*

The sovereign making offerings to the théras, conducted them within the palace. There they seated themselves in due order on ¹*chairs* covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anulā, the consort of his younger brother Mahānāga, the sub-king, who was an inmate of the palace.

The said princess Anulā proceeding thither, together with five hundred women, and having bowed down and made offerings to the théras, placed herself respectfully by the side of them.

The théra preached to them² the "pétavatthu," the "vimāna," and the "saccasaññutta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town hearing of the pre-eminent piety of the théra from those who had seen him the day previous, and becoming impatient to

¹ "were grounded in the faith." So should the term *saranesu patipphahi* be rendered everywhere, although I have not thought it necessary to notice this before.

² ('Pāthama cetiya.')

"Inasmuch as."

"so"

³ "Foretellers."

⁴ "They have taken possession of the land."

⁵ "seats."

^{*} *Janap* "(from)."

see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: "For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these thēras." Having purified the elephant stables, and quickly ornamented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other thēras, this all-eloquent chief thēra seating himself there, *propounded* the "dēvadūta" discourse (of Buddha). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

"This thēra, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddha), insured for the inhabitants of Laṅkā (the attainment of the termination of transmigration) within a period of seven kappas (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land."

The fourteenth chapter in the Mahāvapasa, entitled "The Introduction into the Capital," composed both to delight and to afflict righteous men.

CHAPTER XV.

THE people who had assembled there, impelled by the fervour of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the thēras in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thēra, departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thēra. The thēra *propounded* to them the "bālapapḍita" discourse (of Buddha). From among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the thēras saying, "Let us return to the mountain" (Missaka) departed. (The people) made this departure known to the king, and the monarch quickly overtook them. Approaching the thēra, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient," (the king) rejoined, "The pleasure garden Mahāmégga (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence; vouchsafe to tarry there." There the thēra tarried. On the spot ⁴(*niratti*) where he tarried on the bank of the Kadamba river a dāgoba was built, which (consequently) obtained the name of "*Nivatti*."⁵ The royal owner of the chariot himself conducted the thēra

¹ "expounded."

"Thus this incomparable thēra, who was like unto the Teacher himself in the advancement of Laṅkā, having preached the Law at two places in the language of the island, diffused the good law (among its inhabitants) like unto a light of the land."

² "expounded."

⁴ *Dele* (*nivatti*).

⁵ *Add*, "cētiya ('the cētiya of sojourn')." "

out of the southern gate of the Nandana pleasure garden into the Mahámégha pleasure garden by its south-western gate. There (on the western side of the spot where the bo-tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences in the most complete manner, he said, "Do thou sojourn here in comfort."

The monarch having respectfully taken his leave of the théras, attended by his officers of state, returned to the town. These théras remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the théras : bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "*Is the pleasure garden a convenient place of residence ?*" this sanctified théra thus replied to the inquirer of his welfare : "Mahárája, the pleasure garden is convenient." He then asked, "Lord ! is a garden an offering meet for acceptance unto the priesthood ?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Véluvana pleasure garden had been accepted (by Buddha himself from king Bimbisára). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anulá, who had come attended by five hundred females for the purpose of doing reverence to the théra, attained the second stage of sanctification.

The said princess Anulá, with her five hundred females, thus addressed the monarch : "Liege, permit us to enter the order of priesthood." The sovereign said to the théra, "Vouchsafe to ordain these females." The théra replied to the monarch, "Mahárája, it is not allowable to us to ordain females. In the city of Pátaliputta there is a priestess. She is my younger sister, renowned under the name of Sañghamittá, and profoundly learned. Despatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,—itself the monarch of the forests ; as also eminent priestesses. When that théri (Sañghamittá) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahámégha pleasure garden to the priesthood," poured the water of donation on the hand of the théra Mahinda. On that water falling on the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake ?" He replied, on account of the establishment of (Buddha's) religion in the land. He, (the monarch) of illustrious descent, then presented jessamine flowers to the théra. The théra (thereafter) proceeded towards the king's palace, and *stood on the south side of it under a "piccha" tree and sprinkled eight handful of flowers.* On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhas, on this spot the 'Málaka' had stood : now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The théra, proceeding to a delightful pond on the north side of the king's

¹ "How now, have you fared well ?"

² *Insert*, "we have fared well."

³ *Add*, "for recluses."

⁴ "and standing on the southern side thereof sprinkled eight handful of those flowers under a 'picula' tree." *Picul.* : is a species of the cotton tree.

⁵ A space consecrated for worship, or for performing the functions of the Buddhist priesthood. It is generally a terraced area.

palace, sprinkled there also the same number of handfuls of flowers. On this occasion also the earth quaked. On being asked the cause thereof, "Liege," he replied, "this pond will become attached to the 'perambulation hall (of the priesthood).'"

Proceeding close to the portal of the king's palace, the "isi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the théra (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhas in this kappa been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhas be planted."

Thereafter the great théra repairing to the spot called "Mahāmuchala," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this spot will become the upāsatha hall of sacerdotal rites to the priesthood."

The monarch thence proceeded to the Pañhambhamāla. The keeper of the royal garden produced to the king a superb full ripe mango of superlative excellence in colour, fragrance, and flavour. The king presented this delicious fruit to the théra. (As no priest can partake of food without being seated) the théra, who (at all times) was desirous of gratifying the wishes of the people, pointed out to the necessity of his being seated, and the rājā on that spot had a splendid carpet spread out. To the théra there seated the monarch presented the mango. The théra, having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout ³(*instantly*) the théra washed his hands, pouring water (on them) over it. *In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.*

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight), continued repeatedly bowing down to the théras.

At that moment the théra sprinkled on that spot eight handfuls of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Catussālā (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner the earth quaked. The sovereign inquiring the cause of this earthquake; the théra thus explained himself to the king: "(This is) the pleasure garden, which, by its having been accepted by the three preceding Buddhas, (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this instance, also, O ruler of men, on the very same site the Catussālā will be erected, which will be the refectory of the 'priesthood.'"

From thence, the chief théra Mahinda, the luminary of the land, who, by inspiration could distinguish the places consecrated (by the presence of

¹ "bath." *Jantighara* or *aggisālā* is a house or hall intended for priests to take a hot bath, or to warm their bodies near a fire.

² "(tree)."

³ *Dele*.

⁴ "At that very instant a sprout sprang from the stone; and in due course it."

former Buddhas) from those which were not consecrated, repaired to the spot where the great dágoba (Ruvanveli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dágoba. On the *'high priest reaching that spot (the keepers of the garden) presented to the king eight baskets of champaka flowers. The king² sprinkled those champaka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the théra explained the cause in due order. "Mahárájá, this place has been consecrated by the presence of four Buddhas; it is befitting for (the site of) a dágoba for the prosperity and comfort of living beings. At the commencement of this kappa, the first in order was the vanquisher Kakusandha, a divine sage, perfect master of all the doctrines of the faith and a comforter of the whole world. This Mahámógha pleasure garden was then called Mahátittha. The city, situated to the eastward on the farther side of the Kadamba river, was called 'Abhayapura.' The ruling sovereign there was 'Abhaya,' and at that time this island was called 'Ojadípa.' In this land, by the instrumentality of the Rakkhasas (especially Punnakha) a febrile epidemic afflicted its inhabitants. Kakusandha³ impelled by motives of beneficence⁴ for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity, accompanied by forty thousand of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dévakúta (Adam's Peak). Instantly, by the supernatural power of that supreme Buddha, the febrile epidemic over the whole of this land was subdued. O ruler, the muni, lord of divine sages, remaining there (on Dévakúta) thus resolved within himself: 'Let all the inhabitants in this land Ojadípa, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part. The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The people, having hastened thither for the purpose of making 'bali' offerings to the dévatás, conceived that the ruler of the world and his sacerdotal retinue were dévatás. This king (Abhaya) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refecton, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddha and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here (where Ruvanveli dágoba was subsequently built), together with this sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahátittha,—a worthy dedication. At the instant this Mahátittha garden, embellished with (even) unseasonable flowers, was accepted of by the Buddha, the earth quaked. The said (divine) ruler taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the "sanctification of 'muggapluḥuṇ.' The vanquisher, having*

¹ "théra."

² Insert "presented them to the théra, who."

³ Insert "seeing this calamity was."

⁴ Insert "and."

⁵ Insert "averting it and."

⁶ Dele.

⁷ "expounded."

⁸ "the stages of sanctification."

enjoyed his forenoon rest in the Mahátitha garden, in the afternoon repaired to ¹this spot worthy of the reception of his bo-tree. ²Here seated, that supreme Buddha indulged in the samádhi meditation. Rising therefrom he thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief théri ³Rájanandá, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisa bo-tree, (obtaining it from Khéma-rájá at Khémavatinagara in Jambudípa).' The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khéma), approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by dévatás, and placed the golden vase in the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same bestowed it on king Abhaya, for the purpose of being planted in the pleasure garden Mahátitha. The monarch planted it accordingly. This Buddha, a divine successor of former Buddhas, departing from thence to the northward thereof, and taking his seat in the court yard of 'Sirisa,' ⁴propounded his doctrines to the populace. There (also), O king (continued Mahinda), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thupáráma dagoba, and having indulged in the 'samádhi' meditation there, rousing himself from that abstraction, the supreme Buddha ⁵propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the ⁶sanctification of 'maggaphala n.' Having bestowed his own 'dhammakaraka' (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mithidéva, together with his thousand sacerdotal brethren, (he repaired) to the south-east thereof; and standing on the site of the Ratanamála square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudípa.

"The second divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappa, was named Kóuágamana. The capital, then called Vaddhamána, was situated to the southward, and this Mahámégha pleasure garden was called then Mahánáma. The reigning sovereign there, at that period, was known by the name of Sumidha, and this land was then designated Varadipa.

"Here, in this island, a calamity arising from a drought then prevailed. The said vanquisher Kóuágamana observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith in this land ¹⁰(after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakúta (Adam's Peak).

"By the providence of that supreme Buddha that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

¹ "the."

² "Rájanandá."

³ "expounded."

⁴ "stages of sanctification."

⁵ *Insert* "averting it and."

⁶ "There."

⁷ *Insert* "five hundred."

⁸ "expounded."

⁹ "Insert (Ruvanveli dagoba)."

¹⁰ *Dele.*

"Ruler of men" (continued Mahinda addressing himself to Dēvánampiya Tissa), "the lord of munis, himself the mahá-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land Varadīpa this very day see me manifested. Let also all persons who are desirous of repairing to me repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were dévatás.

"The king (Samiddha) exceedingly rejoiced, bowing down to this lord of munis and inviting him to take (refreshment), conducted him to the capital; and the monarch, considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his attendant priests.

"The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahánáma,—a worthy dedication. At the instant that this Mahánáma garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here, the said divine ruler taking his seat, expounded his doctrines: and thirty thousand inhabitants attained the 'sanctification of' *'nāgaphala'*.

"The vanquisher, having enjoyed his forenoon rest in the Mahánáma garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land let the chief théri Kanakadattá, together with her retinue of² priestesses, repair hither, bringing with her the right branch of the Udumbara bo-tree (obtaining it from king Sóbhavati, at Sóbhavatinagara in Jambudīpa).'

"The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sóbhavati) approached that tree. That supernaturally gifted king, with a vermillion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of³ priestesses, and surrounded by dévatás; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas receiving the same, bestowed it on king Samiddha, for the purpose of being planted there, in the pleasure garden Mahánáma. The monarch planted it there (accordingly).

"The supreme Buddha repairing thither, to the northward of the Sirisamálaka, and stationing himself at Nágamálaka (where subsequently Thúlathanaka, prior to his accession, built a dagoba, including the Silásobbhakaṇḍaka cétiya), expounded the doctrines of his faith to the people. Having heard that discourse, O king (continued Mahinda), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thuparáma) where the preceding Buddha had stationed himself,

¹ 'stages of sanctification.'

² Insert "five hundred."

³ Insert "five hundred."

there seating himself, and having indulged in the 'samādhi' meditation, rising therefrom, the supreme Buddha expounded his doctrines. From the assembled congregation ten thousand living beings attained the 'bliss of *'maggaphalan.'* Bestowing his belt as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahásumma, together with his thousand priests, the supreme Buddha tarrying for a while *'at the Ratanamálaka, 'thereafter at the Sudassanamálaka, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudípa.*

"The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappa, was named 'Kassapa' from his descent. The capital then called Visálánagara was situated to the westward; and this Mahámégha pleasure garden was called then Maháságara. The reigning sovereign there, at that period was known by the name of 'Jayanta,' and this land was then designated 'Maṇḍadípa.'

"At that period, between the said king Jayanta and his younger brother (Samiddha) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The all-merciful 'muni' Kassapa, perceiving that in consequence of that civil war a dreadful sacrifice of lives would ensue, impelled by motives of compassion, *'as well as for the purpose of effecting the conversion of its inhabitants and the establishment of his faith in this land ' (after) having averted this calamity,* accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakúṭa.

"Ruler of men" (continued Mahinda addressing himself to Dévánampiya Tissa), "the lord of munis, himself the mahá-muni, stationing himself there thus resolved: 'Let all the inhabitants of this land Maṇḍadípa this very day see me manifested. Let also all persons who are desirous of repairing to me repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain for the purpose of making offerings to the dévatás, imagined the ruler of the universe and his disciples were dévatás. The king and the prince astonished (at the presence of the Buddha Kassapa) relinquished their (impending) conflict.

"The king (Jayanta) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddha and his (attendant) priests.

"The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

"In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Maháságara,—a worthy dedication. At the instant that this Maháságara garden, embellished by (even) flowers

¹ "stages of sanctification."

² *Dele.*

³ "on this side of,"

⁴ "in order that he might avert it and effect."

⁵ *Dele.*

out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, expounded his doctrines; and twenty thousand inhabitants attained the 'sanctification of the 'maggaphalan.'

"The vanquisher, having enjoyed his forenoon rest in the Maháságara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samádhi' meditation. Rising therefrom, the supreme Buddha thus resolved: 'For the spiritual welfare of the inhabitants of this land let the chief théri Sudhammá, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigródha bo-tree (obtaining it from king Kisa at Bārānasinagara in Jambudípa).'

"The théri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kisa), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the théri) taking possession of that bo branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of² priestesses and surrounded by dévatás; and placed the golden vessel on the extended right hand of the supreme Buddha. This successor of former Buddhas, receiving the same, bestowed it on king Jayanta, for the purpose of being planted there in the pleasure garden Maháságara. The monarch planted it there (accordingly).

"The supreme Buddha repairing thither, to the northward of the Nágamá-laka, and stationing himself at Asóka (where Asóka, one of the younger brothers of Dévánampiya Tissa, subsequently built a dagoba) expounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahinda, addressing himself to Dévánampiya Tissa), "O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thupārāma dagoba) where the preceding Buddhas had stationed themselves, there seating himself, and having indulged in the 'samádhi' meditation, rising therefrom, the supreme Buddha expounded his doctrines. From the assembled congregation ten thousand human beings attained the¹ bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanandi together with his thousand priests, the supreme Buddha, at the Sómanamálaka (where Uttiya subsequently built a dagoba), previously called the Sudassanamálaka, having preached to the people, departed through the air for Jambudípa.

"The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappa' was GOTAMA.

"In his first advent to this land he reduced the yakkhas to subjection; and then, in his second advent, he established his power over the nágas. Again, upon the third occasion, at the entreaty of the nága king Maniakkhi, repairing to Kalyáni, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samápatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruvanveli) dagoba" (where Mahinda was making these revelations to Dévánampiya Tissa), "and having repaired to the spot where the relics used (by the Buddhas themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhas had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Laká, as at that period there were no

¹ "stages of sanctification."

² Insert "five hundred."

³ "stages of sanctification."

human beings in the land, having expounded his doctrines to the congregated dévas and the nāgas, departed through the air to Jambudīpa.

"Thus, O king, this is a spot consecrated by the four preceding Buddhas. On this spot, mahārājā, there will hereafter stand a dāgoba to serve as the shrine for a "doṇa" of sacred relics (obtained) from Buddha's body, in height one hundred and twenty cubits, renowned under the name of 'Hémamālī' (Ruvanveli)."

The ruler of the land thus replied: "I myself must erect it." "O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yaśātātissa, the son of thy younger brother, the sub-king Mahānāga, will hereafter become a ruling sovereign; his son named Goṭṭhābhāya will also be a king. His son will be called Kākavaṇṇa. Mahārājā! the son of that sovereign, named Abhaya, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Duṭṭha Gāmanī.' He will construct the dāgoba here."

The théra thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) *in the very words of the théra*, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief théra Mahā Mahinda accepted the dedication made to him of the delightful Mahāméggha pleasure garden and Tissārāma (where the vihāra of that name was subsequently built). This personage, who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he expounded the "aggikkhandha" discourse (of Buddha) to the people; and procuring the *sanctification of 'maggaphalan'* for a thousand persons he tarried in the Mahāméggha garden.

On the third day, the théra, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having expounded the "āśvisōpama" discourse (of Buddha), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the théra having at the Tissārāma expounded a discourse to the king, he (the monarch) approaching the théra, and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the upōsatha and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the Mahāthéra, and thus replied the monarch *to the chief of the victors over sin*: "I will steadfastly continue within the pale of the religion of Buddha: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The mahārājā having thus spoken, the théra replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying "Most willingly," departing from his garden Mahāméggha, like unto the king of the dévas sallying forth from his own garden Nāndana, entered his royal residence.

On the fourth day, the théra having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, expounded the

¹ "by the direction."

² "a tainment of the stages of sanctification."

³ "Dele."

'anamatagga" discourse (of Buddha); and having poured out the sweet draught (of his discourse) to thousands of persons, this Maháthéra departed for the Maháméggha pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebra'ed capital, the road to the théra's residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers ¹mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the théras worthy of veneration, and bowed down to them, proceeding together with the théras to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the consecration). The superb state elephants Mahápaduma and Kufijara ²having been harnessed to the golden plough, ³commencing from the Kuntamálaka, this monarch, sole ruler of the people, accompanied by the théras, and attended by the four constituent hosts of his military array, himself ⁴holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags ⁵tinkling with the bells attached to them; ⁶(sprinkled) with red sandal dust; ⁷(guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; ⁸triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing⁹ amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the vihára (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

It went from the Pásána ferry of the river to the Pásanakuḍḍavátaka (lesser stone well); from thence to the Kumbalaváta; and from thence to the Mahádípa; from thence proceeding to the Kakudhapáli; from thence to the Maháaṅgana; from thence to the Khujjamadhula; from thence to the Marutta reservoir, and skirting the northern gate of the Vijayárāma pleasure garden, to the Gajakumbhakapásāya; then proceeding from the centre of Thusavaṭṭhi to the Abhayabalákapásāna; hence through the centre of the Mahásusāna (great cemetery) to the Dighapásāna, and turning to the left of the ¹¹artificers' quarters, and proceeding to the square of the nigródha tree ¹²near the Hiyagulla, turning to the south-east at the temple of the brahman Diyavāsa, ¹³ran from thence to Telumapáli; from thence to the Tálacatukka and to the left of Assamaṇḍala to Sasavāna; from thence to

"and the women of the palace."

¹Insert full stop for new sentence, "Commencing."

"held the shaft of the plough."

"trays containing."

"mirrors with gold and silver handles."

²Insert "pendants of flowers;" *kuṣumaggghiya*.

³Insert "and exhibiting the furrows."

⁴"pottery of Kammáradeva."

⁵"went by the south-east of Hiyagalla to."

⁶*Dele.*

⁷"were."

⁸Insert "first."

⁹*Dele.*

the Marumba ferry, and proceeding up the stream of the river ran to the south-east of the first dāgoba ¹(*Thupārāma*) to the two kadamba trees.

In the reign of^o Senindagutta, the damilas (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

²Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihasāna ferry; passing along the bank of the river and arriving again at the Pāsāna ferry, the "isi" united the two ends of the line of demarkation. At the instant of the junction of these two ends, dévas and men shouted their "sīdhus" at the establishment of the religion (of Buddha).

The eminent saint, the Mahāthéra, distinctly fixed the points defining the boundary ³prescribed by the king. Having fixed the position for the erection of the thirty-two ⁴(future) sacred edifices, as well as of the Thupārāma dāgoba, and having, according to the forms already observed, defined ⁵the outer boundary line also ⁶(of the consecrated ground), this (sanctified) ⁷sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the théra having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, expounded the "khajjanīyaka" discourse (of Buddha) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahāmégga garden.

On the sixth day, the théra, the profound expounder of the doctrine having been entertained at the king's palace, taking his seat in the Nandana garden, and expounding the "gomayapiṇḍika" discourse (of Buddha), and procuring for a thousand persons who attended to the discourse the sanctification of the faith, tarried in the Mahāmégga garden.

On the seventh day, the théra having been entertained at the king's palace, taking his seat in the Nandana garden, and having expounded the "dhammacakka-p-pavattana" discourse (of Buddha), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahāmégga pleasure garden.

The ⁸supreme saint having thus, in the course of seven days, procured for ⁹nine thousand ¹⁰munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahāmégga garden; and from the circumstance of its having been the place where religion had first ¹¹(*jōti*) shone forth, the Nandana pleasure garden also obtained the name of "Jōtīvāna."

The king caused in the first instance an edifice to be expeditiously constructed for the théra's accommodation, ¹²on the site of the (future) Thupārāma dāgoba, ¹³without using (wood), and by drying the mud (walls) with fire.

* "The minister-protected sovereign." In Singhalese "Mitta-sena" deposed in A.D. 133 by the Malabars, by whom this alteration was made in the course of the river, between that year and A.D. 159, when Dāsenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in A.D. 177, that the first portion of the Mahāvāṇṣa was compiled.—[*Note by Mr. Turnour.*]

¹ "Paṭhama cetiya."

² "The living kadamba tree was included within the boundary which passed above the bank on which the dead kadamba tree stood. The théra then crossed the Sihasināna ferry, and passing along the bank thereof arrived again at the Pāsāna ferry, and thus connected the two ends of the boundary line."

³ "as marked by the furrows made by the king's plough."

⁴ "Mālakas."

⁵ "the inner boundaries thereof."

⁶ "illustrious."

⁷ "(*śōḍḍay*)."

⁸ *Dele.*

⁹ "eight."

¹⁰ "at Tissarāma."

¹¹ "person."

¹² *Dele.*

¹³ *Dele.*

The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kāla). That incident procured for it the appellation "Kālapāsāda parivéṇa."

Thereafter, *in due order*, he erected the edifice attached to the great bo-tree, the Lohapāsāda, the Salākagga, and Bhattasālā halls. He constructed also many parivéṇas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The parivéṇa, which was built for this sanctified (théra) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of "Sunhāta" ¹(*earth embanked*) parivéṇa. The ²*place at which* the perambulatory meditations of this most excellent luminary of the land were performed obtained the name of Dīghacāṭkamana parivéṇa. ³*Wherever he may have indulged the inestimable bliss* ("phalagga") of "samāpatti" meditation, ⁴*from that circumstance that place* obtained the name "Phalagga parivéṇa." ⁵*Wherever the théra may have (apassiya) appeared* unto those who flocked to see him, that spot obtained the name of Thérāpassiya parivéṇa. ⁶*Wherever many (maru) dévas may have approached him for the purpose of beholding him, that place from that circumstance* obtained the name "Marugaṇā parivéṇa."

Dīghasandaka, the (sénāpati) minister of this king, erected for the théra the Cūlapāsāda on eight lofty pillars. ⁷*Of all the parivéṇas, both in order of time and in excellence of workmanship, this parivéṇa culled the* "Dīghasandāsénāpati" *was the first.*

Thus this king of superior wisdom, bearing the profoundly significant appellation of ⁸*Dévānampiya Tissa, patronising the théra Mahā-Mahinda of profound wisdom, built for him here Mahāvihāra in the (Mahāmégga pleasure garden), this first vihāra (constructed) in Lāṇkā.*

The fifteenth chapter in the Mahāvamsa, entitled "The Acceptance of the Mahāvihāra," composed equally for the delight and affliction of righteous

CHAPTER XVI.

HAVING made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the théra, who had tarried twenty-six days in the Mahāmégga pleasure garden, on the thirteenth day of the increasing moon of "āsāḥi," having (again) taken his repast at the palace and expounded to the monarch the "mahāppamāda" discourse (of Buddha); ¹⁰*thereupon* being intent on the construction of the vihāra at the Cētiya mountain—departing out of the eastern gate repaired to the said Cētiya mountain.

*At which this history was compiled, by its incumbent Mahānāma théra, between A.D. 459 and 477.—[*Note by Mr. Turnour.*]

¹ *Dele.*

² "well purified."

³ "parivéṇa built at the place where."

⁴ "The parivéṇa built at the palace where he."

⁵ *Dele.*

⁶ "Where the théra appeared." This passage is omitted in the Sumaggala-Baṭuvantūḍave Recension: no reason is given for the omission.

⁷ "Where multitudes of dévas approached and ministered unto him, by reason thereof was that place called,"

⁸ "There (at the establishment of the Mahāvihāra) it was called Dīghasanda-Senāpati-parivéṇa ('the college of the chief captain Dīghasanda'). It became a great seat of learning and the home of great men."

⁹ "Dévānampiya ('beloved of the dévas'), patronised the great théra Mahinda of excellent wisdom and spotless mind, and built for him this first great vihāra in Lāṇkā (the 'Mahāvihāra')."

¹⁰ "and afterwards."

Hearing that the théra had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anulá and Sihalí) with him, followed the track of the théra. The théras, after having bathed in the *Nágacatukka tank*, were standing in the order of their seniority on the bank of the pond preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight théras. They addressed him: "Rájá! what has brought thee in this exhausting heat?" On replying, "I came afflicted at your departure," they rejoined, "We came here to hold the 'vassa.'"

¹*The théra, perfect master of the "khandhas," expounded to the king the "vassú-pandýika" discourse (of Buddha). Having listened to this discourse (on the observance of "vassa") the great statesman Mahárittha, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty-five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the théra. All these persons who were endowed with wisdom attained, in the apartment where they were shaved (ordained), the sanctification of "arhat."*

On that same day, the king, ²*enclosing the space which was to contain (the future) sacred edifices (at Mihintalé), and commenced the execution of his undertaking for the construction of sixty-eight rock cells,* ³*returned to the capital.*

These benevolent théras continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month "Ásáñhi" repairing thither, in due form, the king conferred the vihára on the priests. ⁴*The théra, versed in the consecration of boundaries, having defined the limits of the thirty-two sacred edifices, as well as of the vihára aforesaid, on that very day conferred the upasampadá ordination on all those (sámañera priests) who were candidates for the same, at the edifice (called) Buddhetumbaru, which was the first occasion on which (it was so used). All these sixty-two holy persons, holding their "vassa" at the Cétiya mountain, invoked blessings on the king.*

⁵*The host of dévas and men, having with all the fervour of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves pre-eminent rewards of piety.*

The sixteenth chapter in the Mahāvāṇsa, entitled "The Acceptance of the Dedication of the Cétiya Mountain Vihāra," composed equally for the delight and affliction of righteous men.

¹ "tank at the Nágacatukka."

² "The théra, who was a perfect master of the Khandhakas ('sections of the Vinaya'), expounded to the king the section relating to the observance of the 'vassa.'"

³ "thereto."

⁴ *Dele.*

⁵ "admitted to the priesthood."

⁶ *Dele.*

⁷ *Dele.*

⁸ *Insert* "around the site of the (future) Kaṇṭaka-cétiya and."

⁹ "The théra, who had crossed the boundary (of sinful desire), set up the boundary of that vihára and of the thirty-two Málakas, and on the selfsame day conferred the rite of ordination on all of them who were looking forward thereto, first of all at the Tumbaru Málaka which had been set up by himself."

¹⁰ "arhats."

¹¹ "conferred."

¹² "And hosts of dévas and men came unto this chief of théras and to his disciples, whose fame for piety had spread abroad, and ministered unto them; and thus laid up for themselves heaps of merit."

CHAPTER XVII.

¹The "vassa" which had been held, having terminated on the full moon day of the month of "kattika," this great théra of profound wisdom thus spoke : "Mahárájá, our divine teacher, the supreme Buddha, has long been out of our sight : we are sojourning here ²unblessed by his presence. In this land, O ruler of men ! we have no object to which offerings can be made." (The king) replied, "Lord, ³most assuredly it has been stated to me, that our supreme Buddha had attained 'nibbuti,' '(and that a lock of his hair and the 'givaṭṭhi' relic have been enshrined at Mahiyangana)." ⁴"Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahinda). "I understand your meaning" (said the monarch), "a thúpa is to be constructed by me. I will erect the thúpa : do ye ⁵procure the relics." The théra replied to the king, "Consult with Sumaṇa." The sovereign then addressed that sámāṇera : "From whence can we procure relics ?" "Ruler of men (said he), having decorated the city and the highway, ⁶attended by ⁷a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and ⁸cheered by the music of the 'tálavacara' band, repair in the evening to the Mahánaga pleasure garden. There, O king ! wilt thou find ⁹relics." Thus ¹⁰to the piously devoted monarch spoke Sumaṇa, who fully knew how the relics of Buddha had been distributed.

¹¹The delighted théra proceeding from the palace to the Cétiya mountain, ¹²consulted with ¹³the equally delighted Sumaṇa sámāṇera, ¹⁴to whom this important mission was to be confided. ¹⁵"Hither, thou piously virtuous Sumaṇa proceeding to the celebrated city Pupphapura, ¹⁶deliver unto the sovereign (Dhammāsóka), ¹⁷the head of thy family, this my injunction. 'Mahárájá, thy ally the Mahárájá surnamed Maruppiya (¹⁸Tissa-the-delight-of the dévas), converted to the faith of Buddha, is anxious to build a dágoba. Thou possessest many corporeal relics of the 'muni' ; bestow some of those relics, and the dish used at his meals by the divine teacher.' 'Taking (continued Mahinda addressing himself to Sumaṇa) 'that dish filled with relics, and repairing to the celebrated capital of the dévas, thus deliver my message to Sakka, the déva of dévas : 'King of dévas, thou possessest the ¹⁹right canine-tooth relic, as well as the right collar-bone relic, of the deity worthily worshipped by the three worlds : continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of dévas ! demur not in matters (involving the salvation) of the land of Lapká.' "

Replying, "Lord, most willingly," this supernaturally gifted sámāṇera instantly departed to the court of Dhammāsóka. There he had his audience of (the king), who was in the midst of the celebration of the festival of

* Transferred from Dantapura to Ceylon in A.D. 310 ; and now enshrined in the Daladá-maligáva temple in Kandy.—[Note by Mr. Turnour.]

¹ "Having observed the 'vassa,' and terminated it by holding the pavárapa."

² "without our master."

³ "didst not thou tell." ⁴ *Dele.*

⁵ "Whenever."

⁶ "see to."

⁷ Insert "and taken the vows of abstinence ('uposathí')." "

⁸ "thy retinue."

⁹ "accompanied by music and dancing."

¹⁰ "the relics ('dhátu') of him ('Buddha') who knew how to distinguish the elements of things ('dhátu')." "

¹¹ "spake the sámāṇera Sumaṇa to the king, who was well pleased."

¹² "Then the théra proceeded."

¹³ Insert "and."

¹⁴ *Dele.*

¹⁵ "whose mind was well disposed (to the work that was to be confided to him)." "

¹⁶ "Come hither, thou good Sumaṇa ; proceed."

¹⁷ Insert "and."

¹⁸ "thy grandsire."

¹⁹ *Dele.*

"kattika," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the théra, and taking with him the relics and the sacred dish obtained from the king, (Sumaṇa) departed for (the mountain in the confines of Himavanta. Depositing the sacred dish together with the relics at the Hiravanta (mountains), and repairing to the court of the déva of dévas, he delivered the message of the théra. Sakka, the ruler of dévas, taking the right collar-bone from the Cúlāmaṇi dāgoba, presented it to the sāmaṇéra. The disciple Sumaṇa thereupon bringing that relic, as well as the sacred dish and (other) relics, and reaching the Cétiya mountain, presented them to the théra (Mahinda).

According to the injunction given (by Sumaṇa) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahānāga pleasure garden. The théra deposited all these ¹(*cétiya*) relics there, on that mountain : from that circumstance the "Missaka" mountain obtained the name of the "Cétiya." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the théra attended by his disciples repaired to the appointed place, taking the collar-bone relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down—may my state elephant of his own accord (go down) on his own knees—may the relic casket, together with the relic, alight on my head." Thus inwardly the king wished : those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. ²*The elephant, as well as the théra, together with the state pageant, having halted awhile, the théra, entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate ; thereafter repairing in the direction of the Thupārāma Cétiya to an edifice of many apartments (built for the yakkha named Pamojjo), halted at the spot where the branch of the bo-tree (was afterwards planted).*

³*The multitude stationed themselves near the spot where the Thupārāma (was subsequently constructed) ; which at that period was overrun with the thorny creeper called kudambu.*

The déva of men (Dévānampiya Tissa) causing that spot, which was guarded by dévas, to be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the théra. (Mahinda) replied, "(The elephant) is *'delighted in having it exalted on the summit of his back : on that account he is unwilling that the relic should be taken down (and placed in a lower position).'*" The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height ; and having

¹ "(*dhātus*)." It is by reason of this collection of relics having been deposited in it that the mount obtained the name of "Cétiya." *Cétiya* from *ci*, to collect or heap up.

² "After that the elephant turned back with the théra and the military array, and entered the splendid city by the eastern gate ; passing out again from the city by its southern gate he proceeded to the temple Pamoja-vatthu, which was built behind the site of the (future) Cétiya at the Thupārāma, and halted," &c.

³ "Now at that time the site of that thūpa was overrun with the creepers of the *kadamba-pupphi* and *ddāri* ; but the déva of men," &c.

"desirous that it should be placed on a summit as high as his own back ; he desires not," &c.

that *'celebrated place* decorated in various ways, lifting the relic from the elephant's back, deposited it there.

"Stationing the elephant there for the protection of the relic, the monarch in his extreme anxiety to embark in the undertaking of constructing the *dágoba* for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, *to prepare* for the relic festival.

The chief *théra* Mahinda, repairing, together with his fraternity, to the delightful Mahámégha garden, tarried there.

This state elephant *"during the night watched without intermission over this place, as well as over the relic. During the daytime he remained with the relic in the hall in which the bo branch was (subsequently) planted.*

The sovereign pursuing the directions of the *théra*, (incased it in a *dágoba*,) on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the relic rising up from the back of the elephant, to the height of seven palmyra trees, and remaining self-poised in the air, displayed itself; and, like unto Buddha at the foot of the *gaṇḍamba* tree, astonished the populace, till their hair stood on end, by performing a *"two-fold miracle*. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of *Lapkhá* was illuminated by its effulgence, and was saturated by its moisture.

"While seated on the throne on which he attained "parinibhāna" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asóka is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it).

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colours in every direction.

"Let the enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies.

"Let a two-fold miracle be performed at Thupáramaya (at which) my right collar-bone is to be enshrined.

"In the Hémamálíká dágoba (Ruvanveli), the jewel which decorates Laykhá, there will be enshrined a 'dóṇa' full of my relics. Let them, assuming my form as Buddha, and rising up and remaining poised in the air, perform a "two-fold miracle."

1 "eminence."

2 "Having made arrangements for the protection of the relic and stationed the elephant there."

3 "pondering over the things necessary."

4 "was wont during the night to walk round about the place in which the relic was placed, and during the day to remain," &c.

5 "biform." The "miracle" said to have been performed by Buddha at the foot of the *gaṇḍamba*-tree is regarded as the greatest feat of supernatural phenomena he ever displayed before a multitude. It was a manifestation of a series of multiform phenomena in simultaneous pairs of opposite forms, such as streams of fire and water, &c.

6 "While he laid himself down on his bed of final emancipation."

7 "Let my right collar-bone, while being enshrined at the Thupáramaya, rise up to the sky and display a biform miracle."

8 "biform."

The successor of former Buddhas (silently) willed these five resolves: on that account, in this instance, this relic performed this miracle of two opposite results.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the *dágoba* (on the full moon day of the month of *kattika*) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

* "Thus the Buddhas are incomprehensible; their doctrines are incomprehensible; and ¹(*the magnitude of*) *the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible.*"

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince *Mattábhaya*, ²*being also* a convert to the faith of the lord of "munis"; ³entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, five hundred youths from each of the villages *Cátápi*, *Dvāramaṇḍala*, *Vihirabija*, *Gallakapiṭha*, and *Upatissa*, impelled by the fervour of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhas.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period were thirty thousand priests.

The ruler of the land having completed the celebrated *dágoba*, *Thupārāma*, constantly made many offerings in gold and other articles. The *inferior consorts of the monarch*, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces,—all these, separately, made offerings.

Having in the first instance completed the *dágoba* ('*Thúpa*'), the king erected a *vihāra* (*ārāma*) there. From this circumstance the *vihāra* was distinguished by the appellation *Thúpārāma*.

Thus, the saviour of the world, even after he had attained "*parinibbāna*," by means of a corporeal relic, performed infinite acts to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher yet lived, what must he not have done?

The seventeenth chapter in the *Mahāvāṇsa*, entitled "*The Arrival of the Relics*," composed equally for the delight and affliction of righteous men.

CHAPTER XVIII.

THE ruler of the land, meditating *in his own palace*, on the proposition of the *théra*, of bringing over the great bo-tree as well as the *théri Saṅghamittā*; on a certain day, within the term of that "*vassa*," ¹*seated by the théra*, and having consulted his ministers, ²*he* himself sent for and advised with his maternal nephew the minister *Ariṭṭha*. Having selected him for that mission, the king addressed this question to him. "My child, art thou

* This is a quotation from a commentary on a passage of the "*pitakattaya*."—
[*Note by Mr. Turnour.*]

"the reward of them that trust."

"also became."

"*dágoba* at *Thupārāma*."

¹ "*women of the king's palace.*"

² "*seated in his palace by the side of the théra.*"

¹ Insert "*and*."

² *Dele.*

³ "*and*."

heiling, repairing to the court of Dhammāsoka, to escort hither the great bo-tree and the théri Saṅghamittā? "Gracious lord, I am ¹willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, "Be it so"—deputed him thither. He, ²conforming to the injunction both of the théra and of the sovereign, respectfully took his leave. ³The individual so delegated, departing on the second day of the increasing moon of the month "assayuja," embarked at Jambókola paṭṭana.

⁴Having departed, under the (divine) injunction of the thera, ⁵traversing the ocean, he reached the delightful city of Pupphapura on the very day of his departure.⁷

⁸"The princess Anulā, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the 'dāsasīla' order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, ⁹is looking forward to the arrival of the théri to enter into the priesthood; ¹⁰leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city (which had previously been the domicile of the minister Dōṇa). The residence occupied by ¹¹such pious (upāsikā) devotees ¹²has become, from that circumstance, celebrated in Laṇkā by the name of ¹³"Upāsikā." ¹⁴Thus spoke Mahārītṭha, the nephew (of Dēva-nampiya Tissa), announcing the message of the king as well as of the théra to Dhammāsoka; ¹⁵and added, "Sovereign of elephants! the consort of the brother of thy ally, the king (of Laṇkā), impelled by the desire of devoting herself to the ministry of Buddha, is unremittingly leading the life of a pious devotee. For the purpose of ordaining her a priestess, deputing thither the théri Saṅghamittā, send also with her the right branch of the great bo-tree."

He next explained to the théri herself the intent of the message of the théra (her brother Mahinda). The said théri obtaining an audience of her father (Dhammāsoka), communicated to him the message of the théra. The monarch replied (addressing her at once reverentially and affectionately): "My mother! bereaved of thee, and separated from my children and grandchildren, what consolation will there be left wherewith to alleviate my affliction." She rejoined, "Mahārājā, the injunction of my brother (Mahinda) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

The king (thereupon) thus meditated: ¹⁶"The great bo-tree is rooted to the earth: it cannot be met to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadēva, having invited the priesthood to a repast, thus inquired (of the high priest): "Lord! is it, or is it not, meet to transmit (a branch of) the great bo-tree to Laṇkā?" The chief priest, the son of Moggali, replied, "It is fitting that it should be sent"; and expounded to the monarch the five important resolves of (Buddha) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Pāṭaliputta) seven yōjanas, to be swept, and perfectly decorated, in every respect: and for the purpose of having the

¹ "able."² "able."³ "taking charge of the message."⁴ "and."⁵ *Dele.*⁶ "and."⁷ *Add*, "by the power of the théra's will."⁸ *Insert* "At that time."⁹ *Dele.*¹⁰ "lead."¹¹ "these."¹² "became."¹³ "Upāsikā vihāra."¹⁴ "And."¹⁵ "thus spoke:"¹⁶ "It is not meet to lop with any weapon the great bodhi tree."

vase made collected gold. Vissakamma himself, assuming the character of a jeweller and repairing thither, inquired "Of what size shall I construct the vase?" On being told "Make it, deciding on the size thyself," receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full-grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought; attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yojanas in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variegated splendour of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound of every description of music. Encircling it with this concourse of people, he screened (the bo-tree) with a curtain. ¹*A body of a thousand priests, with the chief thêra (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammāsoka) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely, with uplifted clasped hands (Dhammāsoka) gazed on the great bo-tree.*

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down with uplifted hands at eight places, and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the branch, he ²*pronounced this confession of his faith: "If this supreme right bo-branch detached from this bo-tree is destined to depart from hence to the land of Lapkâ,⁴ let it, self-severed, instantly transplant itself into the vase; then indeed I shall have implicit faith in the religion of Buddha."*

³The bo-branch, severing itself at the place where the streak was made, ⁴*hovered over the mouth of the vase (which was) filled with scented soil.*

The monarch then encircled the branch with ⁵*(two) streaks above the original streak, at intervals of three inches: from the original streak the principal, and from the other streaks minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle, (with uplifted hands) set up a shout; while yet standing on the golden chair, which was echoed by the*

¹ Lit. "Surrounding himself and the great bodhi tree most completely with a body of a thousand priests who were the heads of fraternities, and with more than a thousand of kings who had received anointment, he gazed on the great bodhi with clasped hands. Then the (small) branches of its right branch vanished, leaving only portions of about four cubits and the stem thereof (adhering to the main trunk)."

² "made this solemn declaration and invocation": the Buddhistic *Succakiriya* partakes of the nature of both. ³*Dele.*

⁴ Insert "and if my faith in the religion of Buddha be unshaken, then."

⁵ "this golden vase."

⁶*Dele.*

⁷ "(And lo!)"

⁸ "rested on the top."

⁹ "nine."

¹⁰ "like a network."

surrounding spectators. The delighted priesthood expressed their joy by shouts of "sādhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (i.e. the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches, amounting to a thousand, were formed. ¹*Such was this miraculous and delight-creating bo-tree.*

The instant the great bo branch was planted in the vase, the earth quaked, and numerous miracles were ²*performed*. By the din of the separately heard sound of various musical instruments—by the "sādhus" shouted, as well by dévas and men of the human world, as by the host of dévas and brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkhas as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal chaotic uproar.³

From the fruit and leaves of the bo branch, brilliant rays of the six primitive colours issuing forth, illuminated the whole "*cakkavāla*." Then the great bo branch, together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

The monarch, descending from the chair, and tarrying on that spot for those seven days, unremittingly kept up, in ⁴*the fullest formality*, a festival of offerings to the bo branch. ⁵*At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo branch.*

The enchanting great bo branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude. Having astounded the congregation by the performance of many miracles, the great bo branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great ⁶*bo*. Having thus invested the great ⁷*bo* with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month "assayuja," (the king) took possession of the great bo branch. At the end of two weeks from that date, being the fourteenth day of the dark half of the month "assayuja," the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattika," having deposited the great bo branch under the great sal-tree in the ⁸*south-east* quarter (of Pāṭaliputta), he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves

¹ Lit. "Thus was this great bodhi tree endued with a fullness of beauty that entranced the mind."

² "manifested."

³ The rendering of this passage is rather highly ornamented.

⁴ "universe."

⁵ "divers ways."

⁶ "At the end of the seven days all the snow-clouds, together with the six-coloured rays, were absorbed into the great bodhi branch, which, resting on the vase and poised in the cloudless firmament, displayed itself unto all the people; and while divers miracles were yet being manifested, the great bodhi branch descended to the earth, astonishing the people greatly."

⁷ "bodhi."

⁸ "eastern."

sprouted forth simultaneously. From that circumstance also the monarch, overjoyed, a third time dedicated the empire to the great bo-tree.

The ruler of men, having thus finally invested the great bo branch with the whole empire, made various offerings to the said tree.

(It was during the celebrations of these festivals that Sumana entered Pátaliputta to apply to Dhammāsoka for the relics).¹

¹Thus was celebrated in the capital (appropriately called) "*the city-of-the-lake of flowers*," enchanting the minds of dévas as well as men, this superb, pre-eminent, grand, bo branch processional-festival, graced by innumerable superb streaming banners (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahāvagga, entitled "The obtaining the great Bodhi Branch (by Dhammāsoka)," composed equally for the delight and affliction of righteous men.

CHAPTER XIX.

THE lord of chariots assigned for the custody of the great bo branch eighteen personages of royal blood, eighteen members of noble families, eight of the brahman caste, and eight of the *seṭṭhi* caste. In like manner, eight of each of '*the agricultural and domestic castes*, as well as of weavers and potters; and of all other castes; as also nāgas and yakkhas. This delighter in donations, bestowing vases of gold and silver, eight of each (to water the bo branch with), embarking the great bo branch in a superbly decorated vessel on the river (Ganges); and embarking likewise the high priestess Saṅghamittā with her eleven priestesses, and the ambassador Ariṭṭha at the head (of his mission); (the monarch), departing out of his capital, and preceding (the river procession with his army) through the wilderness of Viñjhā, reached Tāmalitta on the seventh day. The dévas, nāgas, and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

The sovereign, disembarking the great bo branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo branch with the whole empire on the first day of the bright half of the moon in the month of "*maggasira*," *thereupon he (gave direction), that the great bo branch, which was deposited (at the foot of the sal-tree), should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.*

Having thus completed the embarkation of it, as well as of the chief théri with her priestesses, and the illustrious ambassador Mahāriṭṭha, he made this

¹ This must have been meant for a note made by the learned translator.

² "Thus this excellent and pleasing (processional) festival of the great bodhi branch, radiant with the mingling of divers streaming banners, celebrated in Puppapūra ('the city of flowers'), became the means of expanding the hearts of dévas and men (as the sun doth the lotuses)."

³ Some MSS. read *cessa* = *caṭṭha*.

⁴ In the original, *gopaka*, 'herdsmen'; *taraccha*, 'workers in precious metals'; *kulīga*, doubtful.

⁵ "In order that it might be removed from thence (to the ship), raised the great bodhi, assisted by the (companies of) eight persons from the high caste families assigned for its service at the foot of the sāla-tree (in Pátaliputta), and himself going down."

address to them : "I have on three occasions dedicated my empire to this bo branch ; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The Mahārāja having thus spoke, stood on the shore of the ocean with up-lifted hands ; and, gazing on the departing bo branch, shed tears in the bitterness of his grief. In the agony of parting with the bo branch, the disconsolate Dhammāsōka, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked briskly dashed through the water ; and in the great ocean, within the circumference of a yōjana, the waves were stilled : flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable offerings were kept up by innumerable dévas ; (but) the nāgas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Saṅghamittā, who had attained the 'sanctification' of "abhiññā," assuming the form of the "supanna," terrified those nāgas (from their purpose). These subdued nāgas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement of the nāgas : and for seven days innumerable offerings having been made by the nāga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambūkola, the 'universally beloved monarch Dēva-nampiya Tissa' having, by his communications with Sumana sāmaṇera, ascertained the (approaching) advent (of the bo branch) ; and from the first day of the month of "maggasira," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anurādhapura) to Jambūkola, had (already) repaired thither.

While seated in a hall 'on the sea-beach, by the miraculous powers of the théra (Mahinda), he was enabled to discern (though still out of sight) the bo branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the frame of that miracle, it became celebrated there by the name of the "Samuddāsanna-sālā." Under the auspices of the chief théra, attended by the other théras, as well as the imperial array of his kingdom, on that very day, the nobly formed mahārāja, chanting forth in his zeal and fervour, "This is the bo from the bo-tree (at which Buddha attained buddhahood)," rushing into the waves up to his neck, and causing the great bo branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of Lakṣā invested it with the kingdom of Lakṣā ; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall) for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pācīna [vihāra ; and entertained the priesthood, as well as the people, with their morning meal. There (at the spot visited at Buddha's second advent) the chief théra Mahinda narrated, without the slightest omission, to this monarch, the triumph obtained over the nāgas (during the voyage of the bo branch) by the deity gifted with the ten powers. Having ascertained from the théra the particular

¹ Insert "lotus."

² "powers."

³ *Dola.*

⁴ Insert "whose heart was set on the welfare of his people."

⁵ "near unto."

⁶ Insert ("the seaside hall.")

⁷ Insert "site of the."

spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the brahman Tivakka, as well as at the several aforesaid places, ¹(each of which) was sprinkled with white sand, and decorated with every variety of flowers, ²with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day he conducted it to the vicinity of Anurādhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, ³in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahāméggha garden hallowed by the presence of the four Buddhas (of this kappa); and arriving, under the directions of Sumapa himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen castes, who were adorned with all the insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colours. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of “arhat,” consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo branch descending, under the constellation “rohiṇi,” placed itself on the ground; and the earth thereupon quaked. Those roots (before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day all these clouds dispersed, and displayed the bo-tree and its halo of six-coloured rays.

The chief thera Mahinda and Saṅghamittā, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from ⁴Kacaraggāma, the princes from Candanaggāma, the brahman Tivakka, as also the whole population of the land, by the interposition of the dévas, exerting themselves to perform a great festival of offerings (in honour) of the bo-tree, assembled there; and at this great congregation they were astounded at the miracles which were performed.

⁵On the south-eastern branch a fruit manifested itself, and ripened in the utmost perfection. The thera taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahāsana. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants, four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

¹ “he carried it along the road, which.”

² “and.”

³ *Dele.*

⁴ *Kājaragāma* : *Kataragāma*.

⁵ “While the people were looking on, a ripe fruit from the eastern branch fell, and the thera took it up and.”

Of these eight, he planted (one) at Jambukólapattana, on the spot where the bo-tree was deposited on its disembarkation ; one at the village of the brahman Tivakka ; at the Thúpárama ; at the Issarasamapaka vihára ; at the Paṭhama Cétiya ; likewise at the Cétiya mountain vihára ; and at Kájara-gáma, as also at Candanagáma (both villages in the Róhapa division) ; one bo plant at each. *These bearing four fruits, two each (produced) thirty bo plants, which planted themselves, at the several places, each distant a yójana in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddha, for the spiritual happiness of the inhabitants of the land.*

The aforesaid Anulá, together with her retinue (of five hundred virgins, and five hundred women of the palace), entering into the order of priesthood, in the community of the théri Saṅghamittá, attained the sanctification of "arhat." Ariṭṭha, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the théra, also attained "arhatship." Whoever the eight persons of the seṭṭhi caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bódhahará (bo-bearers).

The théri Saṅghamittá, together with her community of priestesses, sojourned in the quarters of the priestesses, which obtained the name of the "Upásiká vihára."

There (at the residence of Anulá, before she entered into the priesthood) (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Cúlaṅgana) he deposited the (kúpayatṭhika) mast of the vessel which transported the great bo ; in another (called Maháaṅgana) an oar (piya) ; in the third (called the Sirivaddha) the aritta rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kúpayatṭhiṭhanagára). Even during the various schisms (which prevailed at subsequent periods) the Hattháḥhaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments.

The before-mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadamba trees, and remained browsing there ;—ascertaining the preference given by the elephant to the spot, *they gave it this name of "Hattháḥhaka."*

On a certain day, this elephant refused his food : the king inquired the cause thereof of the théra, *the dispenser of happiness in the land.* The chief théra, replying to the monarch, thus spoke : "(The elephant) is desirous that *the thúpa* should be built in the kadamba grove." The sovereign, who always gratified the desires of his subjects, without loss of time, built there a thúpa, enshrining a relic therein, and built an edifice over the thúpa.

The chief théri Saṅghamittá, being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficiently retired for the advancement of the cause of religion, and *for the spiritual comfort of the priestesses, was seeking another nunnery.* Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thúpa edifice, this personage, sanctified in mind and exalted by her *doctrinal knowledge*, enjoyed there the rest of noonday.

¹ "Thirty-two bodhi plants, produced from four other fruits, planted themselves in the several viháras throughout the island at a distance of a yójana each, by virtue of the glory of Buddha inherent in the bodhi tree."

² "they planted there a post ('áḥhaka') (to secure the elephant 'hatthi,' thereto at night)."

³ "who had effected the conversion of the island."

⁴ "a thúpa."

⁵ Insert "purpose ; seeking also the."

⁶ Delete.

⁷ "anxious to obtain."

⁸ "knowledge of the higher life."

The king repaired to the temple of the priestesses to pay his respects to the théri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The mahárájá Dévánampiya Tissa, who could distinctly divine the thoughts of others, having graciously 'consulted' her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thúpa a charming residence for the priestesses. This nunnery being constructed near the Hattháḷhaka hall, hence became known as the "Hattháḷhaka vihára." The chief théri Saṅghamittá, surnamed Sumittá, from her being the benefactress of the world, endowed with 'divine' wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree), monarch of the forest, endowed with many miraculous powers, has^o stood for ages in the delightful Mahámégha garden in Lapká, promoting the spiritual welfare of the inhabitants of Lapka, and the propagation of the true religion.

The nineteenth chapter in the Mahávaṇṣa, entitled "The Arrival of the Bo-Tree," composed equally for the delight and affliction of righteous men.

CHAPTER XX.

IN the eighteenth year of the reign of Dhammāsoka, the bo-tree was planted in the Maháméghavana pleasure garden. In the twelfth year from that period the beloved wife of that monarch, Asandhimittá, who had identified herself with the faith of Buddha, died. In the fourth year from (her demise) the rájá Dhammāsoka, under the influence of carnal passions raised³ to the dignity of queen-consort 'an attendant of his (former wife). In the third year from the date this 'malicious and vain creature, who thought only of the charms of her own person, saying, "This king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the 'poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammāsoka fulfilled the lot of mortality. These years collectively amount to thirty-seven.

The monarch Dévánampiya Tissa, impelled by his ardour in the cause of religion, having completed his undertaking at the Maháviḥára, also at the Thúpárama, as well as at the Cétiya mountain, in the most perfect manner;—thus inquired of the théra, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord, 'I shall build many viḥáras in this land: 'whence am I to obtain the relics to be deposited in the thúpas?" He was thus answered by the théra: "O king, the relics brought hither by Sumaṇa, filling the refection dish of the supreme Buddha, and deposited at the Cétiya mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing viḥáras at the distance of one yújana from each other, at those places he enshrined the relics in thúpas, in due form; and depositing the refection dish of the supreme Buddha in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

* In reference to the period at which the first portion of the Mahávaṇṣa was composed, between A.D. 459 and 478.—[Note by Mr. Turnour.]

¹ "conversed with."

² "great."

³ Insert "the princess Tissarakkhá."

⁴ Dele.

⁵ "young."

"The original word *maṇḍu-kasṭhaka* may also mean the "thorn of the *maṇḍu* tree." There are several plants that bear the name of *maṇḍu* or *maṇḍuka*.

⁷ "I am about to build."

⁸ "how can I obtain."

The place at which the five hundred (Issaré) *'eminently pious persons*, who had been ordained by the chief théra, sojourned, obtained the name of "Issarasamanaka."

The place at which the five hundred (vessé) *'brahmans*, who had been ordained by the chief théra, sojourned, obtained the name of "Vessagiri."

Wherever were the rock cells, *'whether at the Cētiya mountain or elsewhere*, at which the théra Mahinda sojourned, those¹ obtained the name of "Mahindaguhá."

In the following order (he executed those works) : in the first place, the Mahāvihāra ; secondly, the one called Cētiya ; thirdly, completing previously the splendid Thūpa, the Thūpārāma vihāra ; fourthly, the planting of the great bo ; fifthly, the designation of the sites of (future) dāgobas, by (an inscription on) a stone pillar erected on the site of the Mahāthūpa (Ruvanveli), as well as (the identification) of the shrine of the "Gīvaṭṭhi" relic of the supreme Buddha (at Mahiyāṅga) ; sixthly, the Issarasamanaka ; seventhly, the Tissa tank ; eighthly, the Paṭhamathūpa ; ninthly, Vessagiri vihāra ; lastly, the delightful Upāsikā vihāra and the Hatthāḷhaka vihāra, both these at the quarters of the priestesses, for their accommodation.

²*As the priests who assembled at the Hatthāḷhaka establishment of the priestesses to partake of the royal alms (distributed at that place), acquired a habit of loitering there ; (he constructed) a superb and completely furnished refectory hall, called the Mahāpāli, provided also with an establishment of servants ; and there annually (he bestowed) on a thousand priests the sacerdotal requisites offered unto them at the termination of "pavāraṇa." (He erected also) a vihāra at the port of Jambukūḷa in Nāgadīpa ; likewise the Tissamahā vihāra and the Pāvīna vihāra ³(both at Anurādhapura).*

Thus this ruler of Laṅkā, Dēvānampiya Tissa, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Laṅkā executed these undertakings in the first year of his reign ; and delighting in the exercise of his benevolence, during the whole of his life, ⁴*realised for himself manifold blessings.*

⁵*This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.*

At the demise of this king, his younger brother, known by the name of prince Uttiya, righteously reigned over this monarchy, to which there was no filial successor.

The chief théra Mahinda, having propagated over Laṅkā the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "piṭakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained in the most perfect manner, (which is the Navavidhalōkuttara dhamma ;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Laṅkā,—having performed manifold acts for

¹ "lords."

² "vaisyas."

³ *Dele.*

⁴ *Insert*, "cells in the rock vihāras."

⁵ The sense of this passage has been entirely misunderstood. It is a continuation of the preceding paragraph, and should be rendered thus :—"And so that the priestesses might assemble at the Hatthāḷhaka convent and go together with the priests for the partaking of food at the distribution of alms, he built the refectory hall called the Mahāpāli, well supplied with all things needful and with plenty of servitors."

⁶ "Annually."

⁷ "at the same port (of Jambukūḷa)."

⁸ "performed many acts of merit."

⁹ "The island was plenteous during this king's reign ; and he governed it for forty years."

the spiritual welfare of Layká; in the eighth year of the reign of Uttiya, while observing his sixtieth "vassa" since his ordination, and on the eighth day of the bright moiety of the month "assayuja," he attained "parinibbána" at the Cétiya mountain. ¹*From that circumstance that day obtained that name,* (and was commemorated as the anniversary of the "théráparinibbána" day).

King Uttiya hearing of this event, overpowered with grief and irrepressible lamentation, repairing thither, and bowing down to the théra, bitterly wept over the many virtues (of the deceased). Embalming the corpse of the théra in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this ²*superb* coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of ³*people* who were flocking in from all directions, *he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation.* Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahávihára, this sovereign deposited it on the ⁴*spot, which received the name of "Ambamálaka."*

By the commands of the king, the vihára and the space for three yójanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the dévas, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the ⁵*Ambamálaka* of the théras, having formed a funeral pile of odoriferous drugs, and marched in procession round the great thúpa; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the théra on that spot, the king built a dagoba there.

The monarch, taking the half of those relics, at the Cétiya mountain, and at all the viháras, built dagobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of Isibhúmaṅgana.⁷ From that time, the corpse of every "*rahat*" priest (who died) within a distance of three yójanas, being brought to that spot, is there consumed.

The chief théri Saṅghamittá, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthájhaka establishment; in the ⁸*sixty-ninth* year of her ordination, and in the ninth year of the reign of king Uttiya, achieved "parinibbána."

For her, in the same manner as for the théra, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp for seven days. As in the case of the théra, the whole of Layka was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the théri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thúpárama dagoba, to the vicinity of the bo-tree near

¹ "From the circumstance that the théra Mahinda attained 'nibbuti' on the eighth day (of the waxing moon), that day obtained the name of the (théra's) eighth day."

² "well-closed."

³ "the common people and men in arms."

⁴ "he caused a festival of offerings to be celebrated (in due form)."

⁵ "Pañhambamálaka."

⁶ "Baddhamálaka."

⁷ 'holy ground' or the Saints' ground.' ⁸ "saintly."

⁹ "fifty."

the 'Cētiya hall; ²on the spot designated by the théri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiya erected a thūpa there also.

The five principal thēras (who had accompanied Mahinda from Jambudīpa), as well as those, of whom Ariṭṭha was the principal; and in like manner the thousands of sanctified priests (also natives of Laṭṭā); and inclusive of Saṅghamittā, the twelve thēris (who came from Jambudīpa); and the many thousands of pious priestesses (natives of Laṭṭā): all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "vinaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiya reigned ten years. Thus this mortality subjects all mankind to death.

If mortal man would but comprehend the relentless, the all-powerful, irresistible principle of mortality; ³relinquishing (the hopeless pursuit of "saṃsāra" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self-paralysed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Mahāvayssa, entitled "The Attainment of Parinibbāna by the Thēras," composed equally for the delight and affliction of righteous men.

CHAPTER XXI.

ON his demise, Mahāsīva, the patron of righteous men, the younger brother of Uttiya, reigned ten years. This monarch, ⁴complying with (the directions of) the thēra Bhaddasāla, constructed a vihāra in the eastern quarter of the city, which was itself beautiful as Aṅganā (the goddess of beauty).

On his demise, Sūratissa, the delighter in acts of piety, the younger brother of Mahāsīva, reigned ten years. ⁵This monarch, laying up for himself an inestimable store of rewards, built superb vihāras at many places, (viz.)⁶ to the eastward of the capital (near Dvāramaṇḍala), the Hatthikkhandha; and in the same direction, the Goṇṇagiri vihāra: ⁷(also vihāras) at the Vaṅguttara mountain; at the mountain called Pācīna; and at the Rahēraka mountain;—in like manner at Kōlamba, the Kālaka vihāra; and at the foot of the Ariṭṭha mountain, the Laṭṭā vihāra. (Still further) to the eastward of Anurādha-pura, near Rahagallaka (different however from the vihāra of the same name

¹ "Citta."

² This may also be rendered "at the place where the théri dwelt." It depends upon which of the two readings is correct, *cutta* or *ruttha*; the former would mean "designated," the latter "dwelt."

³ "would he not be disgusted with the (wearying) course of renewed existence? Thus disgusted, would he not avoid that which is evil and cleave to that which is good? But even knowing (the truth), still would he be led astray. How exceeding great is the strength of his ignorance and delusion!"

⁴ "being much pleased with the thēra of Bhaddasāla, built for him the beautiful vihāra, Nagarāṅgana, on the eastern side of the city."

⁵ This passage is omitted in the text of the Sumaṅgala-Baṭuvantudāve Recension.

⁶ "on the southern side the Nagarāṅgana vihāra." Omitted in Turnour's text. There appears to have been another vihāra of this name on the eastern side, built by Mahāsīva.

⁷ "at the Vaṅguttara mountain, the Pācīna-pabbata vihāra; near the Rahera dam, the Kōlamba-kālaka vihāra."

built by Dēvánampīya Tissa) the Aochaggallaka vihāra ; to the north of the city, the Gīrinélapanakaṇḍa vihāra. This ruler of the land, a sincere worshipper of the "ratanattaya," during a period of sixty years, both before and after his accession, built in great perfection, and without committing any oppression, these, together with others, five hundred delightful vihāras, in various parts of the island, both on this and on the other side of the river (Mahaveḷiganga).

This king was formerly called Suvannapiṇḍa Tissa. From the time of his accession to the sovereignty, he acquired the appellation of Súra Tissa.

Two damiḷa (malabar) youths, powerful in their cavalry and navy, named Séna and Guttika, putting to death this protector of the land, righteously reigned for twenty-two years.

At the termination of that period, Aséla, son of Muṭasaiva, and the ninth^c of the (ten) brothers (born of the same mother) putting them (the usurpers) to death, reigned at Anurádhapura for ten years.

A damiḷa named Eḷára 'of the illustrious "*Uju*" tribe, invading this island from the Cōla country, for the purpose of usurping the sovereignty, and putting to death the reigning king Aséla, ruled the kingdom for forty-four years,—administering justice with impartiality to friends and to foes.

At the head of his bed, a bell, with a long rope, was suspended, in order that it might be rung by those who sought redress. The said monarch had a son and a daughter. This royal prince, on an excursion to the Tissa tank in his chariot, unintentionally killed a full-grown calf, which was on the road with its dam, by the wheel of the carriage passing over its neck. The cow^a repairing to the said bell (rope), threw herself against it. The consequence of that peal of the bell was, that the king struck off the head of his son with that very wheel. A serpent devoured a young ^b*crow* on a palmyra tree. The mother of the young bird, repairing to the bell (rope), flew against it. The king causing the said (serpent) to be brought, had its entrails opened ; and extracting the young bird therefrom, hung the serpent up on the palmyra tree.

Although this king was ignorant of the "ratanattaya" as well as of its inestimable importance and immutable virtues, protecting the institutions (of the land), he repaired to the Cētiya mountain ; and 'offered his protection to the priesthood. On his way back in his chariot, a corner of a buddhistical ^c*edifice* was fractured by the yoke bar of his carriage. The ministers (in attendance) thus ^d*reproached* him :—"Lord ! 'is our *thúpa* to be demolished by thee ?" Although the act was unintentional, this monarch, descending from his carriage, and prostrating himself in the street, replied, "Do ye strike off my head with the-wheel of my carriage ?" "Mahárájá," (responded the suite,) "our divine teacher delights not in torture : seek forgiveness by repairing the *thúpa*." For the purpose of replacing the fifteen stones which had been displaced, he bestowed fifteen thousand kahápanas.

A certain old woman had laid out some paddy to dry. ^e*The déva* (who presides over elements) causing an unseasonable shower to fall, wetted her paddy. Taking the paddy with her, she went and rang the bell. Satisfying himself that the shower was unseasonable, sending the old woman away and

* The names of nine of these brothers are given in the commentary: Abhaya, Dēvánampīya Tissa, Uttiya, Mahásena, Mahánaga, Mattābhaya, Súra Tissa, Kīra-namaka, and Aséla ; omitting Uddhañcūlābhaya, who is mentioned in the first chapter.—[Note by Mr. Turnour.]

^a "a man of upright character."

^b *Dija* may mean any bird.

^c "submitted to."

^d "An unseasonable shower of rain fell and,"

^e Insert "wild with anger."

^f "invited."

^g "*thúpa*."

^h "our *thúpa* has been."

saying to himself : " While a king rules righteously the rain ought to fall at seasonable periods " ; in order that he might be inspired with the means of giving judgment in the case, he consigned himself to the penance of abstinence. ¹*By the supernatural merits of the king*, the tutelar déva, who accepted of his bali offerings, ²*moved with compassion*, repairing to the four kings of dévas (of the Cātummahārājā world) imparted this circumstance to them. They, taking him along with them, submitted the case to Sakka. Sakka (the supreme déva) sending for the ³*spirit who presides over the elements*, enjoined the fall of showers at seasonable hours only.

The tutelar déva of the king imparted this (behest) to the monarch. From that period, during his reign, no shower fell in the daytime : it only rained, ⁴*at the termination of every week*, in the middle of the night, and the ponds and wells were everywhere filled.

Thus, even he ⁵*who was a heretic, doomed by his creed to perdition*, solely, from having ⁶*thoroughly eschewed the sins of an " agati " course of life (of impiety and injustice)*, attained this exalted extent of supernatural power. Under these circumstances, how much more should the true believer and wise man (exert himself to) eschew the ⁷*vices of an impious and iniquitous life*.

The twenty-first chapter in the Mahāvagga, entitled " The Five Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXII.

DUPPĀ GAṂANI putting him (E[ā]ra) to death, became king. To illustrate this (event), the following (is the account given) in ⁸*ancient history*.

The next brother of king Dēvánampiya Tissa, named Mahānāga, had been appointed sub-king ; and ⁹*he was much attached to his brother*. §

The consort (of Dēvánampiya Tissa), ambitious of administering the government during the minority of her son, was incessantly plotting the destruction of the sub-king. She sent to him, while engaged in the formation of the Taraścha tank, ¹⁰*an amba* fruit containing poison, which was placed the uppermost (in a jar) of ambas. Her infant son, who had accompanied the sub-king (to the tank), at the instant of opening the jar, eating that particular amba, died. From that very spot, for the preservation of his life, taking his family and his establishment with him, the sub-king escaped in the direction of the Rōhaya division.

(In the flight), at the Yaṭṭhāla vihāra, his pregnant consort was delivered of a son ; to whom he gave the name of his (reigning) brother (and of the place of his nativity, Yaṭṭhāla).¹¹ Proceeding from thence to Rōhaya, this illustrious prince ruled over the ¹²*fertile and productive Rōhaya country*, making Mahāgama his capital. He constructed a vihāra, bearing his own name, Mahānāga, as well as Uddhakandara and many other vihāras.

On his demise, his son, the aforesaid Yaṭṭhālaka Tissa, ruled over the same country. In like manner his son Góṭṭābhaya succeeded him. Similarly,

¹ Omit.

² "oppressed with the weight of the king's glory."

³ "cloud-god."

⁴ "once a week."

⁵ "who had not discarded his false creed."

⁶ "liberated himself from the sinful sources of injustice (love, fear, hate, and ignorance)."

⁷ "evils that lead men to commit iniquity."

⁸ "due order."

⁹ "and was much beloved by his brother."

¹⁰ That is, Yaṭṭhāla Tissa.

¹¹ "a mango."

¹² "whole."

on the demise of Góṭhābhaya, his son, the monarch celebrated under the name of Kákavaṇṇa Tissa, ruled there. The queen-consort of that sovereign of eminent faith was Vihāradēvi, the equally pious daughter of the king of Kalyāṇi.

¹*Tissa, the sovereign of Kalyāṇi, had a brother named Uttiya, who, terrified at the resentment borne to him on the king's detection of his criminal intercourse with the queen, fled from thence. This prince, called Uttiya, from his grandfather (king of Anurādhapura), established himself in another part of the country (near the sea). From that circumstance, that division was called by his name. The said prince, entrusting a secret letter to a man disguised in the garb of a priest, dispatched him to the queen. (The messenger) repairing thither, stationed himself at the palace gate; and as the sanctified chief théra daily attended the palace for his repast, he also unobserved entered (with that chief priest's retinue) the royal apartment. After having taken his repast with the théra, on the king's leaving the apartment in attendance (on the théra), this disguised messenger catching (at last) the eye of the queen, let the letter drop on the ground. By the noise (of its fall) the king's (attention) was arrested. Opening it and discovering the object of the communication, the monarch, misled (into the belief of the chief priest's participation in the intrigue), became enraged with the théra; and in his fury putting both the théra and the messenger to death, cast their bodies into the sea. The dévatās, ²to expiate (this impiety), submerged that province by the overflow of the ocean. This ruler of the land (to appease the dévatās of the ocean) quickly placing ³his own lovely daughter Suddhadēvi in a golden vessel, and inscribing on it "a royal maiden," at that very place launched her forth into the ocean. The king (of Mahāgāma) Kákavaṇṇa raised to the dignity of his queen-consort her who was thus cast on shore 'on his dominions. Hence (from the circumstance of her being cast on shore near a vihāra), her appellation of Vihāra Dēvi.*

Having caused to be constructed the Tissamahā, as well as the Cittalapabbata, Gamitṭhavāli, Kuṭāli, and other vihāras, (the king) zealously devoted to the "ratanattaya," constantly bestowed on the priesthood the four sacerdotal requisites.

⁴At that period there was a certain sāmaṇéra priest, a most holy character, and a practiser of manifold acts of charity, residing in the Kōtipabbata vihāra. For the purpose of facilitating the ascent to the ⁵*Ikāsécētiya vihāra (which was difficult of access) he placed, in the (intervals of) three rocks, some steps. He constantly provided for his fraternity the beverage used by priests, and performed the menial services due to the senior brotherhood. Unto this (sāmaṇéra), worn out by his devout assiduities, a severe visitation of illness befel. The priests who were ⁶rendering assistance (to the patient) removing him in a ⁷"sivikā" to the Tissārama vihāra, were attending him in the Silāpassa parivēṇa. ⁸The benevolent Vihāra Dēvi constantly sent from the*

¹ "Now there was a sovereign of Kalyāṇi called Tissa, a Kshatriya, whose brother Uttiya, terrified," &c.

² "incensed at."

³ "his daughter Dēvi, a princess of great beauty and purity."

⁴ "near the Laṅkā vihāra."

⁵ "Now."

⁶ "terrace of the dagoba aloft (on the top of the rock), he fixed three stone slabs on the flight of steps that led thereto."

⁷ "grateful for his services,"

⁸ "litter"

⁹ "Now the gentle Vihāra Dēvi was always wont to treat the priesthood with sumptuous food at the king's palace in the forenoon, and, after meal time, to take with her unguents, flowers, drugs, and clothes to the temple, and make offerings to the priests according to their wants."

well-provided palace the forenoon principal alms to the priesthood; and taking with her the evening meal, offerings of fragrant garlands, medicinal drugs, and clothing, she repaired to the temple and administered every comfort. While she was in the performance of this duty, she happened to be seated near the chief priest; and the said théra in expounding the doctrines of the faith, thus addressed her: "It is on account of thy pious benevolence that thou hast attained thy present exalted position of prosperity. Even now (however) in the performance of acts of benevolence there should (on thy part) be no relaxation." On his having delivered this exhortation, she replied, "Why? in what does this exalted prosperity consist? Up to this period we have no children; it follows, therefore, that ours is the prosperity of barrenness." The chief théra, master of the six branches of doctrinal knowledge, ¹foreseeing the prosperity which would attend her son, ²replied, "Queen, look (for the realisation of thy wish) to the suffering sámapéra." Repairing to the dying priest, she thus implored of him: ³"Become my son: it will be to us (a result) of the utmost importance." Finding that he was not consentient, still with the same object in view, having held a magnificent festival of flower offerings, ⁴this benefactress again renewed her petition. On ⁵him who was thus unrelenting ⁶and on the priesthood (generally) the queen, fruitful in expedients, having bestowed medicines and clothing, ⁷again implored of him (the dying sámapéra). He (at last) consented to become a member of the royal family. She, causing his residence to be ornamented with every description of decoration, and bowing down and taking leave of him, departed, seated in her carriage. The sámapéra expiring immediately afterwards was conceived in the womb of the queen, who was still on her journey. Conscious of what had taken place, she stopped (her carriage); and having announced the event to the king, together with his majesty returned, and both performed the funeral obsequies of the sámapéra; and for the priesthood, sanctified in mind, resident in that parivéga, they constantly provided alms.

Unto this pre-eminently pious queen the following longing of pregnancy was engendered.

First: that lying on her left side, on a magnificent bed, having for her head-pillow a honey-comb, ⁸an "usabha" in size, and having given thereof to twelve thousand priests, she might eat the portion left by them.

Secondly: that she might ⁹bathe in the (water) in which the sword which struck off the head of the chief warrior of king Eḷára was washed, standing on the ¹⁰head of that identical individual.

Thirdly: that she might wear unfaded ¹¹uppala flowers, brought from the ¹²uppala marshes of Anurádhapura.

The queen mentioned these longings to the king, and the monarch consulted the fortune-tellers. The fortune-tellers, after inquiry into the particulars, thus predicted: "The queen's son, destroying the damilas, and reducing the country under one sovereignty, will make the religion of the land shine forth again." The sovereign caused to be proclaimed by beat of drums:—"Who-

¹ "What prosperity is this to us who have no children in this world: our prosperity, therefore, is indeed barren."

² "foreseeing that she would be blessed with a son."

³ "Desire to become my son (in thy next reincarnation); for our estate indeed is great."

⁴ Add, "(in his behalf)."

⁵ Insert "behalf of."

⁶ Add "on the priesthood."

⁷ "drink of."

⁸ "a garland of water-lilies."

⁹ "truly wise woman."

¹⁰ Dele.

¹¹ "of about the size of a bull."

¹² Insert "(decapitated)"

¹³ "water-lily."

soever will discover a honey-comb of such a description, to him will the king give a proportionate reward." A native of that district seeing a canoe which was turned 'up on the beach 'near the waves, filled with honey, reported the same to the king. The rājā conducted the queen thither; and 'in a commodious building erected there, she had the means of partaking of the honey-comb according to her longing.

For the purpose of gratifying her other longings, the ruler assigned the accomplishment of the task to the warrior named Vélusumaṇa. He, repairing to Anurādhapura, formed an intimacy with the groom of the king (Eḷāra's) charger (named Sammata), and constantly assisted him in his work 'Perceiving that the groom had relaxed in his vigilance, at the dawn of day, (previously) concealing some 'uppala flowers and a sword on the bank of the Kadamba river, without creating the slightest suspicion, leading the state charger (to the river), mounting him, and seizing the 'uppala flowers and the sword, and proclaiming who he was, darted off at the full speed of the horse.

The king (Eḷāra), hearing of this event, dispatched his warrior (Nandisārathi) to seize him, mounted on the next best charger (Sirigutta). That warrior chased (the fugitive). (Vélusumaṇa) stationed himself in ambuscade in a forest (called the nigrodha forest in the Rohaya division), retaining his seat on his horse. On the approach from behind of his pursuer, he drew his sword, and held it out (neck high). From the impetus of the horse, the pursuer's head was struck off. Taking possession of the head and of both chargers on the same evening he entered Mahāgāma; and the queen, according to her desire, gratified her longing. The king conferred favours on the warrior proportionate to his great services.

This queen, in due course, gave birth to 'a son endowed with marks predictive of the most propitious destiny. By the preternatural good fortune of the (infant prince), on the same day, seven ships laden with treasures arrived 'in different (parts of the island). By the same good fortune, a state elephant of the "Chaddanta" breed, bringing a young elephant (of the same breed) and depositing it here, departed. On the same day, an angler named Kaṇḍula, finding this (young elephant) in a 'marsh near the harbour, reported it to the king. The rājā sending elephant 'keepers and having it brought, reared it. From its having been discovered by the fisherman Kaṇḍula, it was named Kaṇḍula. Report having been made to the king that ships had arrived laden with golden utensils and other goods, the monarch caused them to be brought (to Mahāgāma).

At the festival held on the day on which the king conferred a name on his son, he invited about twelve thousand priests, and thus meditated: "If my son be destined, after extending his rule over the whole of Lapkā, to cause the religion of Buddha to 'show forth; let at least eight thousand priests, all provided with robes and with uncovered dishes, now enter (the palace). Let

¹ "upside down."

² "of the Gotha sea." Gotha is the name of the sea called by Sinhalese writers *Goḷumukada*, "the Dumb sea," most probably on account of its calmness.

³ "in a well-furnished hall erected there, caused her to partake of the honey as she pleased."

⁴ "Assuring himself of the groom's friendship."

⁵ "water-lilies."

⁶ "a noble son endowed with good fortune; and there was great joy in the king's household thereat."

⁷ "from divers countries."

⁸ "thicket on the border of a pond."

⁹ "catchers."

¹⁰ "shine."

them uncover with one hand their drinking basons, and let them cross the threshold with their right foot foremost. Let the théra Gótama undertake the office of naming my son, and let him *'inculcate on him the life of righteousness which leads to salvation.'*" All (these silent supplications) were fulfilled accordingly.

Seeing every anticipation realised, the monarch exceedingly rejoiced, presenting the priesthood with rice dressed in milk, caused the ceremony to be performed of naming his child. Uniting in one the *'appellations'* of "Mahágáma" the seat of his government, and ("Abhaya") the title of his own father, he called him "Gámani-Abhaya." On the ninth day (from that event), while residing at Mahágáma, (the king) renewed connubial intercourse with the queen, whereby she became pregnant. On a son being born, in due course, the rájá conferred on him the name of Tissa. Both these children were brought up in great state.

On the day of the festival of *'piercing the ears'* of the two (princes), this affectionate (parent) again bestowed the alms of milk-rice on five hundred priests. The monarch, assisted by the queen, having collected into a golden dish a little from each of the partially consumed contents of the priests' dishes, and bringing (this collection to the princes) he put (a handful thereof in the mouth of each) and said: "My children, if ye ever become subverters of the true faith, may this food, when admitted into your stomachs, never be digested." Both the royal youths, fully understanding the imprecation addressed to them, accepting the milk-rice, as if it had been heavenly food, swallowed it.

When these two boys had respectively attained their tenth and twelfth years, the king, wishing to ascertain their sentiments, having as before entertained the priesthood, gathering the residue of their repast into a dish, and placing it near the youths, thus addressed them, dividing the contents of the dish into three portions: "My children, eat this portion, vowing ye will never do injury to the priests, who are the tutelar dévatás of our dynasty. Again vowing 'We two brothers will ever live in amity without becoming hostile, eat this portion.'" Both of them ate these two portions, as if they had consisted of celestial food. (The king then said,) "Eat this, vowing 'we will never make war with the damiḷas.'" On being called upon to make this vow, Tissa flung the portion from him with his hand. Gámaní also spurned away his handful of rice, and retiring to his bed laid himself on it, with his hands and feet gathered up. The princes' mother following Gámaní, and caressing him, inquired, "My boy, why not stretch thyself on thy bed and lie down comfortably?" "Confined (replied he) by the damiḷas beyond the river (Mahaveḷigaṅga) and on the other side by the *'unyielding ocean'*, how can I (in so confined a space) lie down with outstretched limbs?" The monarch on hearing the import of his reply, was speechless (from surprise).

The prince, in due course, increasing in piety, prosperity, wisdom, *'good fortune'*, and martial accomplishments, attained his sixteenth year.

¹ This is rather a broad rendering. "Impart the confession of faith ('saraṇa') and the precepts of the law ('sikkhá')," would be literal. It must here be borne in mind that it is customary with the priesthood to administer the confession of faith ('saraṇa') and the five precepts ('pañca sīla') *to the assembly* before the commencement of any ceremony: otherwise one would be led to suppose that these were administered to the child.

² "rule over."

³ "giving rice to." Alluding to the ceremony of weaning and making the child swallow a few mouthfuls of boiled rice as solid food.

⁴ "Gotha sea."

⁵ "strength."

¹ *The destination of every mortal creature being involved in uncertainty (from the frailties of mortality), it is only by a life of piety that the desired destination can be ensured. Bearing this truth constantly in mind, the wise man should indefatigably exert himself to earn the rewards of a pious life.*

The twenty-second chapter in the Mahāvāṇṣa, entitled "Origin of Gāmaṇi," composed equally for the delight and affliction of righteous men.

CHAPTER XXIII.

² *The before-mentioned magnificent state elephant Kaṇḍa, supernaturally gifted with strength and symmetry of form, was invaluable from his speed and docility. (Gāmaṇi) had also ten powerful warriors, viz., Nandimitta, Sūranimila, Mahāsūpa, Góṭhaimbara, Théraputtābhaya, Bharapa, Vélusumana, as also Khañjadéva, Phussadéva, and Labhiya Vasabha.*

King Elāra had a minister named Mitta. In his native village Kammanṭa-gāma, situated in a division to the south-east, near the Citta mountain, lived his sister's son, *who had a peculiarity of formation in certain members, and bore the name of his maternal uncle.* (His parents) were compelled to tie a stone, with a band round his waist, to this infant son of theirs, who had acquired the habit of wandering far away. *This thong (nandi) with which he was tied to the stone, by (the boy's) constantly rubbing it backward and forward against the ground at the threshold of the house, wearing through, was broken.* Hence he obtained the appellation of Nandimitta, and acquired the strength of ten elephants. On attaining manhood, repairing to the capital, he attached himself to his uncle.

At that time, on a damiḷa being detected in offering any indignity to the dagobas or other sacred edifices, this powerful (Nandimitta) was in the practice, after placing his feet on one of his (the offender's) thighs, seizing the other with his hand, and splitting him in two, of pitching the corpse beyond (the barrier of the town). The dévas rendered invisible the corpses thus thrown away by him. Reports were made to the king of the obvious diminution of the damiḷas; and on being answered, "Seize him with the aid of the warriors," they were not able to enforce that order. This Nandimitta

¹ I think this translation is rather too free. The following would accord better with the original:—"Even in this changeful life's journey men reach their desired destination by walking in the path of virtue. Remembering this let the wise man strive with great earnestness to acquire virtue."

² "The Birth."

³ "The elephant Kaṇḍa grew and became a huge beast, excelling others in strength, beauty, and form; in majesty, speed, and other great qualities."

⁴ "village of tenants." I think the word *kammanṭa-gāma*, "service village" is equivalent to the *nindagama* of the present day. It is a village, the tenants of which are liable to render services to the landlords.

⁵ *Delc.*

⁶ The original *koṣohita-guyha* is too delicate to be literally translated.

⁷ Insert "grinding."

⁸ "But he would (nevertheless) crawl along the ground dragging the stone after him; and in crossing the threshold (one day) the thong ('nandi'), where-with he was tied to the stone, broke." The threshold of a native peasant's cottage generally forms part of the door frame, and projects a little above the level of the floor. What is meant here is, that the strength exerted by the child in hauling the rope, when the stone came in contact with the projecting threshold, was so great as to cause it to snap. So great was his natural strength even in childhood!

then thus meditated: "From my present proceedings there is only a diminution of the people. There is no revival of the glory of our religion. In Róhana there are sovereigns, believers in the 'ratanattaya.' Establishing myself in their courts, and capturing all the damiḷas, and conferring the sovereignty on those royal personages, I will bring about the revival of the glory of the religion of Buddha." With this view he repaired to the court of Gámaní and disclosed his project. The prince, having consulted his mother, received him into his service. The warrior Nandimitta, who was so befriended, established himself at the (prince's) court.

The monarch Kákavanna Tissa, for the purpose of keeping the damiḷas in check, established guards at all the ferries of the principal river. This king had a son named Dighábhaya by another wife (than Vihára Dévi); by him the passage of the Kacchaka ferry was guarded. In order that he might protect the country within the circumference of two yójanas, he called out, to attend that duty, a man from each family.

In the village Kabaṇḍaviṭṭhika, in the Koṭṭhivāla division, there was an eminent caravan chief named Saṅgha; his seventh son Nimila had the strength of ten elephants, and the prince, desirous of enlisting him, sent a messenger for him. His six brothers derided his helplessness in every way, and his want of skilfulness; his parents therefore refused their consent to the invitation of the prince. Enraged with all his brothers, departing at dawn of day, before the rise of the sun, he reached that prince's post, a distance of three yójana. (The prince) to put his powers to the test, imposed upon him the task of performing distant journeys. "In the village Dvāramaṇḍala, near the Cētiya mountain (said he) my friend, the brahman named Kuṇḍala, resides. In his possession there are rich articles (such as frankincense, sandalwood, &c.) imported from beyond the ocean. Repairing to him, bring hither such articles as may be given by him." Having put this injunction on him, and given him refreshment, he despatched him giving him a letter.

Reaching this capital Anurádhapura in the forenoon, being a distance of nine yójanas from the (Kacchaka) ferry, he met that brahman. The brahman observed: "My child, come to me after thou hast bathed in the tank." As he had never visited (the capital) before, bathing in the Tissa tank, making offerings at the great bo-tree and the Thúpārāma dāgoba, and for the purpose of seeing the whole capital, entering the town and purchasing aromatic drugs from the bazaars, he departed out of the northern gate, and gathering *ṛippala* flowers from the *uppala* planted-marshes, presented himself to that brahman. On being questioned by him, he gave an account of his previous journey (in the morning) and his present one. The brahman astonished, having listened to his statements, thus thought: "This is a supernaturally gifted man. Most assuredly if Eḷára knew him, he would engage him in his service. It is therefore inexpedient that he should even lodge among the damiḷas. It will be desirable that he should be established in the service of the father of prince (Gámaní)." Embodying all this in a letter (the brahman) gave it to him; committing also to his charge some "puṇṇavaḍḍhana" cloths and many other presents; and having fed him, dispatched him to his *prince (Gámaní)*. This (Nimila), reaching the prince's court at the hour at which shadows are most extended, delivered to the royal

¹ "a chief named Saṅgha, who was the head of a family, and had seven sons. The prince, desirous of enlisting one of his sons, sent a messenger to him also. Now his seventh son, Nimila, although he had the strength of ten elephants, was naturally indolent; and on that account his six brothers despised him and wished that he should go; but his parents wished not. Being therefore enraged," &c.

² "blue lilies from the lily-marsh."

³ "friend."

youth the despatch and the presents. Pleased (at his feat, the prince addressing himself to his courtiers), said, "Reward him with a thousand pieces." The prince's other courtiers ¹(*from jealousy*) irritated him (*by derision*). He (Gámaní) pacified the young man by giving him ten thousand (and issued these directions to these courtiers): "Let them reconduct him into my presence after having ²*shaved his head* and bathed him in the river, decked in two of the 'puṇṇavaddhana' cloths, in beautiful fragrant flowers, and in a rich silk turban." ³(*These orders having been complied with,*) the king caused his repast to be served by his own retinue. This royal personage moreover bestowed on the warrior, to sleep on, his own state bed, which had cost ten thousand pieces.

Collecting all the presents together, and conveying them to the residence of his parents, he bestowed the ten thousand pieces on his mother and the state bed on his father. On the same night returning to his post, he stationed himself there: (from which circumstance he derived the appellation of Súra-nimila.)

In the morning, the prince hearing of this feat was exceedingly pleased, and bestowing ⁴(*severally*) ten thousand pieces for himself and for the formation of his own suite, deputed him to the court of his father (Kákavaṇṇa). The warrior conveying ⁵his ten thousand pieces to his parents and giving them to them, repaired to the court of Kákavaṇṇa Tissa. This monarch established him in the service of prince Gámaní, and the said warrior continued in his service.⁶

In ⁷a certain village, ⁸Hunadari, which has a tank named Kannika, in the Kulumbari division (of Róhapa), lived one Sóna, the eighth son of a person called Tissa, who in the seventh year of his age could pull up young ⁹cocoonut plants; and who in his tenth year, acquiring great bodily strength, tore up (full grown) ¹⁰cocoonut trees. In due course he attained the physical power of ten elephants. The king hearing of his being such a person, taking him from his father, transferred him to prince Gámaní. The young hero who had been thus sent, protected by (the prince,) lived in his establishment.

In the village Niccelaviṭṭhika, in the Giri division (of Róhapa), one Mahánága had a son possessing the strength of ten elephants. Being of low stature he obtained the name Góthaka, and ¹¹he was addicted to frivolous amusements. ¹²He had six brothers senior to himself, who having undertaken the cultivation of a crop of mása, and felled the forest trees standing on the ground,—reserving his portion of the forest, returning home, told him of it. He starting instantly, rooting up the imbara trees growing there, and levelling the ground, returning, reported the same. The brothers proceeding thither and beholding this wonderful feat, returned to his residence applauding his exploit. From that circumstance he acquired the name of Góthayimbara. As in the former instance, the king established him also in the service of the prince.

In the vicinity of the Kóṭi mountain, ¹³at the village Kittigámu, there lived

¹ "became jealous (and vexed him)."

² "cut his hair."

³ "And when they brought him, thus arrayed, before the king, he caused food to be served to him from his own repast."

⁴ "on him arms and attendants and ten thousand pieces, sent him on."

⁵ "the."

⁶ Add, "being treated well (by his master)."

⁷ "the."

⁸ "Hundari-vápi in the Kulumbari-kappiká."

⁹ "palm trees."

¹⁰ "palm."

¹¹ "his six elder brothers were wont to jest at him." ¹² "They."

¹³ "there lived a landed proprietor named Róhapa, who was lord of the village Kittí. He conferred on the son born unto him the same name as that of king Góṭhakaḅbhaya. The child grew exceeding strong. At the age of ten or twelve years," &c.

a wealthy landed proprietor named *Rôhaya*. The son of king *Gôthakâbhaya* conferred on his (*Rôhaya*'s) son the same name (*Abhaya*). He, about his tenth or twelfth year, acquired great strength. At that age he could toss about stones which four and five men could not lift, as if he were playing at hand balls. His father had made for him, when he attained his sixteenth year, a staff thirty-eight inches in circumference and sixteen cubits long. Striking with this instrument the trunks of palmyra and cocoanut trees, he levelled them to the ground: from this feat he became ¹a celebrated hero. The king established him also, in like manner, in the service of prince *Gâmani*. His (*Abhaya*'s) father was the patron and supporter of the *théra Mahâsumma*. This wealthy person, having heard the doctrines of Buddhism preached by the *théra Mahâsumma* at the *vihâra* of the *Kôti* mountain, attained the sanctification of "*sotâpatti*." Thereafter being ²disgusted (with a lay life), announcing his intention to the king, and transferring his property to his son, he entered into the priesthood in the fraternity of that *théra*. Excelling in his calling, he attained the sanctification of "*arhat*." From this circumstance his son was known by the name of "*Theraputtâbhaya*."³

A certain chief of the village *Kappakandara* had a son named *Bharaṇa*. When he became ten or twelve years old, repairing to a *wilderness* with other boys, he chased many hares; and kicking them with his foot, brought them down cut in two. When he had attained his sixteenth year, ⁴the villagers revisited this wilderness: he in the same manner expeditiously brought down ⁵the *gokannaka* elk and wild hogs. From this exploit ⁶this hero became celebrated. Him also, in the same manner, the king established in the service of prince *Gâmani*.

In the district called *Giri*, in the village *Kuṭiyadgana*, there lived a wealthy chief named *Vasabha*. He had (two) attached friends, ⁷a native of the *Vêlu* division and one *Sumana* of (*Mahâgâma*) ⁸in the *Giri* division. At the birth of his (*Vasabha*'s) son both these persons, preceded by presents, visited him, and gave their own name (*Vêlu Sumana*) to this child. The chief of *Giri* brought up this boy in his own house. He possessed a charger of the "*sindhava*" breed, which no man could mount. This (animal) on seeing *Vêlu Sumana*, thinking "This is a man worthy of backing me," delighted, neighed. The owner comprehending its meaning, said to the youth, "Mount the steed." He, leaping on the charger, pressed him into full speed in a ring. (The animal) presented the appearance of one continuous horse in every part of the circus. Poising himself by his own weight on the back of the flying steed, the fearless youth repeatedly untied and rebound his scarf. The multitude who witnessed this exploit gave him a simultaneous cheer. This wealthy proprietor of *Giri* bestowed ten thousand pieces on him, and (saying to himself): "This is a person worthy of being in the service of the king," rejoiced in presenting him to his majesty. The monarch established the said *Vêlu Sumana* in his personal service, conferring on him many honours and other favours.

¹¹In the *Mahindadônika* division, in the village *Kamikâya*, near the city *Nakula*, the youngest son of one *Abhaya*, named *Dêva*, was endowed with great bodily strength. Being (*khaṭṭja*) deformed in his foot, he became known by the name of *Khaṭṭjadêva*. At that period, this individual going out with

¹ "celebrated as a giant."

² "stricken with horror (at the evils incident to the life of a householder)."

³ Add, "(*Abhaya*, the son of the *théra*')."

⁴ "jungle (to hunt)."

⁵ "he went with the villagers to hunt in the jungle, and."

⁶ "elk, deer."

⁷ "he became celebrated as a giant."

⁸ "one *Vêla*, a native of the province."

⁹ "chief of."

¹¹ "In the *Nakula-naga* division, in the village *Mahinda-dônika*."

the villagers elk-hunting, ¹and chasing the cattle which came to him, scared them by his dreadful shouts. This person would also, seizing them by the leg and whirling them over his head, and dashing them on the ground, reduce their bones to powder. The king, hearing these particulars, sent for Khañjadéva and established him in the service of Gámaní.

Near the vihára on the Cittala mountain, in the village Kapiṭṭha, lived the son of one Uppala named Phussadéva. This valiant youth repairing to that vihara, accompanied by other young men, ²and making offerings to the bo-tree, taking up his chank, sounded it. His blast was like a loud peal of thunder. All these youths were terrified unto (Ummáda) stupefaction. From this exploit he acquired the name of Ummáda-phussadéva, and his father taught him ³the bow exercise, which was the profession of their caste. He became a "sound archer," who shot guided by sound only (without seeing his object); a "lightning archer," ⁴(who shot as quick as lightning); ⁵a "sand archer," who could shoot through a sandbank. ⁶(The arrow) shot by him transpierced through and through a cart filled with sand, as well as through hides a hundred-fold thick; through an Asóka (wood) eight inches, and an Udumbara plank sixteen inches thick, as well as a plate of iron too, and a plate of brass four inches thick. On land his arrow would fly the distance of eight usabhas, and through water one usabha. The Maharájá hearing of ⁷this dexterity, sending for him from his father's house, established him in the service of Gámaní.

Near the Tuládhára ⁸vihára, in the village ⁹Vapigáma, lived one Vasabha, the son of Mattakuṭumbi. As he was endowed with great personal beauty, he acquired the appellation Labhiya Vasabha.¹⁰ At twenty years of age he attained extraordinary physical power, and was held in great repute. This powerful and extensive landholder, assembling a few labourers, undertook the formation of the tank (near the Tuládhára vihára). He individually lifting up baskets of earth, which ten and twelve stout labourers could alone raise, expeditiously completed the formation of the embankment of the tank. From this feat he became celebrated. The king enlisting him also, and conferring favours on him, assigned him to Gámaní. The field (irrigated by this tank) became celebrated under the name of ¹¹"Udakarára of Vasabha." Thus Labhiya Vasabha was established in the service of Gámaní.

At that period the sovereign (Kákavaṇṣa) conferred ¹²this royal protection on these ten eminent heroes, in the same degree that he protected his son. Assembling these warriors, that provincial monarch issued these commands: "Let the ten warriors each enlist ten men." They enlisted soldiers accordingly. To these hundred warriors similarly the ruler gave directions that each should enlist (ten men). They engaged troops accordingly. Then the king again directed these thousand soldiers to select in like manner (ten men each). They also enlisted soldiers accordingly. The whole number embodied were eleven thousand one hundred and ten.¹³

¹ "would give chase to big wild buffaloes as they were startled one after another, and seizing them by the leg whirl them round his head, and break their bones to pieces by dashing them against the ground."

² "took up a chank that was offered to the bodhi tree and blew."

³ "archery."

⁴ "(who shot by the flash of the lightning)."

⁵ "A hair archer," (who could shoot through a horse-hair held as a target)."

⁶ "With his arrow he would pierce." ⁷ "his."

⁸ "mountain."

⁹ "Vihára Vápigáma."

¹⁰ Add, "(the covetable Vasabha)."

¹¹ "Vasabha's anicut."

¹² "the same favours on these ten strong men as he did on his own son."

¹³ Add, "All these persons always found favour in the sight of the ruler of the land, and were maintained on the establishment of his royal son Gámaní"

Thus a truly wise man, delighting in having listened to a wonderful result righteously brought about, avoiding the ways of unrighteousness, should incessantly delight in pursuing the paths of righteousness.

The twenty-third chapter in the Mahāvagga, entitled The ¹“*Embodying of the Warriors*,” composed equally for the delight and affliction of righteous

CHAPTER XXIV.

THIS prince Gāmanī, who was skilled in the elephant, horse, and bow exercises, as well as in stratagems, was then residing at Mahāgāma; and the king had stationed his (second) son Tissa, with a powerful and efficient force, at Dīghavāpi, for the protection of his dominions (against the invasions of the dāmiḷas).

After a certain period had elapsed, prince Gāmanī, having held a review of his army, proposed to his royal father, “Let me wage war with the dāmiḷas.” The king, only looking to his (son’s) personal safety, interdicted (the enterprise); replying, “Within this bank of the river is sufficient.” He, however, renewed the proposition even to the third time; (which being still rejected) he sent to him a female trinket, ²*with this message*: “*It being said my father is not a man, let him therefore decorate himself with an ornament of this description.*” The monarch, enraged with him, thus spoke (to his courtiers): “Order a gold chain to be made, with which I shall fetter him; not being able to restrain him by any other means.” He (the prince) indignant with his parent, retiring (from his court) fled to (Kóṭa in) the Maṇaya district. From this circumstance of his having become (“duṭṭha”) ³*inimical* to his father, he acquired from that day the appellation “Duṭṭha Gāmanī.”

Thereafter the king commenced the construction of the Mahānuggala cētiya. The ruler assembled the priesthood * * * * * twelve thousand priests from the Cittala mountain; and from other places twelve thousand assembled there. ⁴*When the great Cētiya vihāra was completed*, assembling all the warriors in the presence of the priesthood, ⁵*the king made them take an oath. They thus swore*: “*We will not repair to the scene of conflict between thy sons.*” ⁶*From this circumstance they (the princes) did not engage in that war.*

The monarch (Kākāvāṇṇa Tissa) having caused sixty-four vihāras to be constructed, and survived as many years, then demised. The queen placing the corpse of the king ⁷*on a low hearse*, and removing it to the Tissamahāvihāra, ⁸*introduced herself to the priesthood.* Prince Tissa hearing of this event, hastening thither from Dīghavāpi, performed his father’s funeral obsequies with great pomp. Taking charge of his mother and of the state elephant Kaṇḍula, this powerful prince, dreading the attack of his brother, quickly departed thence (from Tissavihāra) to Dīghavāpi.

¹ “The Acquisition of Warriors.”

² “*remarking, ‘Friends, my father, if he be a man, would not say so; let him, therefore, wear this.’*” ³ “undutiful.”

⁴ The words left out are evidently *nipphita cētiya*, “when the cētiya was completed,” which should precede *saṅghaṃ sannipātaya bhūpati*, “the ruler assembled the priesthood.”

⁵ “After he had held the cētiya festival, the king.”

⁶ *Dele.*

⁷ “We will take no part in the impending conflict,” &c.

⁸ “Therefore they (the warriors) took no part in that war.”

⁹ “in a covered.”

¹⁰ “informed the priesthood thereof.”

In order that this event might be made known at the court of Duṭṭha Gāmanī, all (his father's) ministers having assembled and prepared a report, despatched (a messenger) to him. He (the prince) repairing to Guttahāla, and having despatched emissaries thither, repairing thence himself to Mahāgāma, effected the assumption of the sovereignty.

Having sent a despatch to his brother, on the subject of his mother and the state elephant Kaṇḍula, and his application having been refused even to the third time, he approached him in hostile array. A great battle was fought between these two princes at Cūlaṅganīyapiṭṭhī, and many thousands of the king's men fell there. The king, his minister Tissa, and his mare Dīghathūlikā all three fled; and the prince pursued them. The priests raised up a mountain between these two (combatants). He (Tissa) seeing this (miracle), desisted from his pursuit, declaring, "This is the act of the priesthood." The king on reaching the Jivamāli ferry of the Kappakandara river, addressing himself to his minister Tissa, said, "We are famished." The (minister) presented to the (monarch) some dressed rice, placed in a golden dish (which he had kept concealed under his mantle). In order that he might not break through a rule invariably observed by him, of presenting a portion to the priesthood before he himself partook of it, dividing the rice into four portions, he said, "Set up the call of refection." Tissa accordingly set forth the call. The thēra (Gótama) resident in the isle of Piyāṅgu, who had been the preceptor in religion of the king, having heard this call by his supernatural gifts of hearing, directed a thēra named Tissa, the son of a certain Kuṭimbika, to answer it: who accordingly repaired thither through the air. Tissa (the minister) receiving the refection dish from his hand, presented it to the king: the monarch deposited in the dish his own portion, as well as that reserved to the thēra; Tissa (the minister) contributed his portion also: the mare likewise rejecting her portion, Tissa deposited that share also in the dish. The king presented this filled dish of dressed rice to the thēra; who, departing through the air, gave it to Gótama thēra. The said thēra having bestowed *these portions of rice* on five hundred priests who were willing to partake thereof, with the remnants left by them, at the place where the meal was served, filling the dish again, he remitted it back through the air to the king. Tissa (the minister) watching the progress of the approaching dish, and taking possession of it, served the monarch with his meal. The ruler having taken some refreshment himself, and fed the mare, the said rājā *gathering his royal insignia into a bundle, together with the dish, launched them into the air, and they found their way to (Gótama).*

Proceeding thence to Mahāgāma, *and taking with him an army of sixty thousand men, and hastening to make war, engaged in a personal contest with his brother.* In the field of battle, in the course of the conflict, the two brothers approached each other; the king mounted on his mare, and Tissa on the state-elephant Kaṇḍula. The king galloped his mare in a circle round the elephant; but even then detecting no unguarded point, he decided on leaping his charger (at the object of his attack). Accordingly springing his steed over the *head of his brother on the elephant*, he launched his javelin at *him*,

¹ "a ball of rice each."

² "having made a rest ('cumbaṭa') for the dish with his coat of mail, sent it back." The "cumbaṭa" is a circular rest for the round refection bowl of Buddhist monks. It is made in the form of a ring. The king twisted his coat into such a form, placed the bowl on it, and sent it back to the owner.

³ *Dele.*

⁴ "he gathered an army of sixty thousand men, and hastened to make war with his brother."

⁵ "his brother."

so that it might 'pass crossways between the back and the skin armour of the elephant (in order that he might display his superiority without injuring the animal which was his own property). In that conflict many thousands of the prince's men fell in battle there; and his powerful army was routed. The elephant, indignant with his rider at the thought of having been mastered by 'an opponent of the female sex (the mare), rushed at a tree, with the intention of shaking him (the prince) off. Tissa, however, scrambled up the tree; and the elephant joined his ²(destined) master (Gāhmāni), who, mounting him, pursued the retreating prince; who, in his dread of his brother, seeking refuge in a (neighbouring) vihára, entered the apartment of the chief théra there, and laid himself down under his bed. That priest 'threw a robe on the bed (to screen him). The king arriving, tracing him by his footsteps, inquired, "Where is Tissa?" The théra replied to him, "Rájá, he is not on the bed." The monarch knowing from this reply that he was under the bed, at once left the premises, and planted guards round the vihára. (In order to prevent the violation of the sanctity of the temple) having placed him (Tissa) on a bed, and covered him with a robe, four young priests lifting up the bed by the four posts, carried the prince out, as if he were the corpse of a priest. The king at once, detecting who the person carried out was, thus addressed him: "Tissa, dost thou think it right to ride mounted on the heads of our tutelár gods? It is not my 'intention to take from our tutelár saints that which they appropriate to themselves. However, never again forget the admonitions of those sanctified characters." From that very spot the monarch repaired to Mahágāma, and had his mother conveyed thither with all the honours due to a royal parent.

That sovereign, a devoted believer in the doctrines of Buddha, who lived (altogether) sixty-eight years, built in the Róhaya division (alone) sixty-eight viháras.

This child of royalty, Tissa, who had been protected by the priests, departed at once for Dighavápi in the guise of a common person; and to the théra Tissa, who was afflicted with a cutaneous complaint, which made his skin scaly like that of "the "godhu," he thus addressed himself: "Lord, I am a guilty, fallen man, obtain for me my brother's forgiveness." This théra, taking with him Tissa in the character of 'a junior sámāṇéra, the servitor of five hundred priests, repaired to the king. Leaving the royal youth at the foot of the stairs, the théra entered the palace with his fraternity. The pious monarch, having offered them seats, presented them with rice-broth and other refreshments. The théra covered his dish (in token of declining the refreshment). On being asked, "Why?" he replied, "I have come accompanied by Tissa." ⁹The instant (the king) had said, "Where is that traitor?" (the théra) mentioned the place. ¹⁰The queen Vihára Dévi rushing out, folded her son in her arms (to protect him from violence). The monarch thus addressed (the théra): "Is it now that ye have discovered ¹¹that we are in the condition of slaves to you? Had ye sent a sámāṇéra of seven years of age even, most assuredly, neither the sacrifice of the lives of my people, nor our deadly strife, would have taken place. The

¹ "cut the armour on his back."

² "a female."

³ *Drle.*

⁴ "spread": *pasárayi* meaning that a robe was so spread as to fall down the sides of the bed and screen the prince from view.

⁵ "custom to take aught by force from our tutelár saints; howbeit, thou shouldst always remember their kindness."

⁶ "an iguana."

⁷ "We."

⁸ *Insert* "(At that moment)."

⁹ "a servitor, and a company."

¹⁰ "Being asked (again)."

¹¹ "our submissiveness."

fault (added the king) is that of the priesthood." ¹(*The thera pleading guilty thereto, rejoined*), "*The priesthood will perform penance.*" "*The impending penalty shall be inflicted on you at once : partake of rice-broth and other refreshments*" (said the king), presenting them to the priests himself. ²Calling out for his brother, in the midst of the assemblage of priests, and seated with his brother, he ate out of the same dish (in token of perfect reconciliation) ; and then allowed the priests to depart.

He immediately sent back Tissa (to Dighavāpi) to superintend the agricultural works in progress. He similarly employed himself also, calling out the people by the beat of drums.

Thus good men being sensible that violent resentment, engendered hastily by many and various means, is pernicious ; what wise man would fail to ³*entertain amicable sentiments towards others ?*

The twenty-fourth chapter in the Mahāvāṇṣa, entitled, "The War between the Two Brothers," composed equally for the delight and affliction of righteous men.

CHAPTER XXV.

THEREAFTER the rājā Duṭṭha Gāmanī having made provision for the welfare of his people, and having enshrined in the point of his sceptre a sacred relic (of Buddha) ; accompanied by his military array, repairing to the Tissa-vihāra, and reverentially bowing down to the priesthood, thus delivered himself : "I am about to cross the river for the restoration of our religion. Allot some priests *'for our spiritual protection. Their accompanying us will afford both protection and the presence of ministers of religion (which will be) equivalent to the observance of the services of our religion.'*" The priesthood accordingly allotted five hundred ministers of the faith (to attend the king in his campaign) as a *'self-imposed penance.* The monarch, accompanied by the priesthood, departed.

Having had a road cleared through the *'wilderness* for his march thither, mounting his state elephant Kaṇḍala, and attended by his warriors and a powerful force, he took the field. His army formed one unbroken line from Mahāgāma to Guttahāla. Reaching Mahiyāṅga, he made the damiḷa chief Chatta prisoner ; and putting the damiḷas to death here, he moved on to the Amba ferry. For four months he contended with a most powerful *'damiḷu chief at the post of the Amba ferry,* which was almost surrounded by the river, without success. He then brought his mother forward (on the pretence of entering into a treaty of marriage), and by that stratagem made him prisoner. This powerful rājā thereupon *'pouring down on the damiḷas ²there, on the same day, took them prisoners.* He conciliated the attachment (*khēma*) of his great force ; and distributed the riches (of the plunder among them). From this circumstance the place obtained the name of Khémārāma. He captured ³at Dōṇa *"among the marshes in the great division Koḷa, the chief Gavara ; at*

¹ "They will therefore have to perform penance. But the business about which you have come will be successful. Partake now," &c. ² Insert "Then."

³ cherish a spirit of forgiveness."

⁴ that we might render homage unto them : their presence (among us) will be even as a festival unto us, and afford us protection."

⁵ "punishment for breaches of discipline."

⁶ "Malaya country."

⁷ and experienced damiḷa chieftain named Tittthamba, at that post."

⁸ "making a descent."

⁹ from that post took seven of their chiefs prisoners in one day. Having ensured the security (*Khēma*) of the place he distributed the riches (of the plunder) among his forces."

¹⁰ Insert "at Antarāsoḃbha, the chief Mahākoṭṭha."

¹¹ *Dele.*

Hálakúla, the chief *of that place* ; at the Nálí marsh, the chief Nálíka ; at Díghábhayagallaka, the chief Díghábhaya ; and, after the lapse of four months, the chief Kapisísa, at the Kaccha ferry ; at the town Kóṭa, the chief of that name ; and subsequently, Hálavabhánaka ; at Vahiṭṭha, the damiḷa of that name ; and at Gámani, the chief of that name ; at Kumbágama, the chief Kumba ; at Nandigáma, the chief Nandika ; in like manner he took prisoner the chief Khápu at Khápugáma ; and at the *town Tumbuno*, two chiefs, an uncle and nephew named *Tumbo and Unno* ; as well as the chief Jambu. Each village gave its name to him (the Malabar chief in charge of it).

The king having heard this report, viz. : " His army is destroying his own *subjects*, without being able to distinguish them ;" made this solemn invocation : " This enterprise of mine is not for the purpose of acquiring the pomp and advantages of royalty. This undertaking has always had for its object the re-establishment of the religion of the supreme Buddha. By the truth of this declaration may the arms and equipments of my army (in the hour of battle, as a mark of distinction,) flash, as if emitting the rays of the sun." It came to pass accordingly.

All those damiḷas who had escaped the slaughter along the bank of the river threw themselves for protection into the (fortified) town called Vijita ; and he also threw up a (khandhávúra) fortification in an open plain, on a spot well provided (with wood and water) ; and that place became celebrated by the name of Khandhávárapitṭhi. While this monarch was revolving in his mind the plan of attack on the town of Vijita, seeing Nandimitta passing by, he let loose the state elephant Kaṇḍula after him. Nandimitta, in order that he might arrest the charging elephant, seizing his two tusks in both his hands, placed him on his haunches. *Wherever the place, and whatever the circumstance under which the elephant and Nandimitta wrestled ; from that circumstance the village formed in that place obtained the name of Hatthipóra (the elephant's contest).*

The rájá, having satisfied himself (of the prowess) of both, commenced his assault on the town of Vijita. At the southern gate, there was a terrific conflict between the warriors (of the two armies). At the eastern gate, the warrior Vélusumapa, mounted on the charger (carried away from the stables of Elára), slew innumerable damiḷas. The enemy then closed the gates ; and the king *sent the elephant Kaṇḍula and the warriors Nandimitta and Súrani-mila to the southern gate. The warriors Mahásóna, Góṭha, and Thérapputta, these three were at that time assailing the other three gates. That city was protected by three lines of lofty battlements and an iron gate impenetrable by human efforts. The tusk-elephant, placing himself on his knees, and battering a stone wall which was cemented with fine lime, made his way to the iron gate. The damiḷas who defended (that gate) hurled upon him every kind of weapon, heated lumps of iron, and molten lead. Thereupon, on the molten lead falling on his back, the agonised Kaṇḍula rushing to water submerged himself therein. Góṭhaimbara thus addressed him : " This is no assuaging lotion for*

¹ " Issariya."

² " towns Tamba and Uppama."

³ " Tambaka and Uppama."

⁴ " men."

⁵ " By reason whereof the village that was (afterwards) formed where Nandimitta wrestled with the elephant received the name of Hatthipóra ('elephant fight')."

⁶ " advanced his warriors. Kaṇḍula (the elephant) and Nandimitta and Súrani-mila charged the southern gate ; Mahásóna, Góṭha, and Thérapputta, these three, charged the other three gates."

⁷ Insert " trenches and."

⁸ Orig. " melted resin."

⁹ Insert " and smoking."

¹⁰ " soothing drink." Orig. strong drink.

thee : 'returning to the demolition of the iron portal' batter down that gate." This 'monarch of elephants' recovering his courage, and roaring defiance, emerging from the water, stood up with undaunted pride.

The king, 'appointing elephant medical practitioners for that purpose, caused remedies to be applied to the (wounds occasioned by the) 'molten lead ; and mounting on his back and patting him on his head, said, "My favourite Kaṇḍula, I confer on thee the sovereignty over the whole of Laykā." Having thus gladdened him and fed him with choice food, he wrapped him with a linen cloth ; and causing a leather covering to be made, formed of well softened buffalo hide seven-fold thick, and adjusting that leather cloak on his back, and over that again spreading an oiled skin, he sent him forth. Roaring like the thunder of heaven, and 'rushing into the sphere of peril, with his tusks he shivered the gate ; with his foot battered the threshold ; and the gate fell together with its 'arch and superstructure, with a tremendous crash. Nandimitta opposing his shoulder to the mass of 'superstructure, consisting of the watch tower and other materials of masonry, which was tottering over the elephant, hurled it inwards. The elephant witnessing this feat, overwhelmed with gratitude, 'for the first time forgave him for the mortification of having thrown him by his tusks.

This 'lord of elephants' Kaṇḍula, in order that he might enter the town close behind (Nandimitta), stopping there, looked around for the warrior. Nandimitta resolving within himself, "Let me not enter by the passage opened by the elephant," charged with his shoulder a rampart 'which was in height eighteen cubits and in breadth eight "usabhas." It fell, and he looked towards Sūranimila ; who, disdaining to enter by that passage, leaped over the battlements into the heart of the town. Gōṭha and Sōṇa, each battering down a gate, likewise entered. The elephant seized a cart wheel, Nandimitta 'also a cart wheel, Gōṭha a 'palmyra tree, Nimila an enormous sword Mahasōṇa a 'cocoanut tree, and Théraputta a great club ; and severally slaughtered the dāmiḷas, wherever they were met with scampering through the streets.

The king, demolishing (the fortifications of) Vijita in four months, and proceeding from thence to the attack of Girilaka, slew Giriya the dāmiḷa. Marching on the town of Mahēla, which was surrounded on all sides with the thorny kadamba creeper, within which was a great triple line of fortification, in which there was but one gate of difficult access ; the king besieging it for four months, got possession of the person of the rājā of Mahēla by diplomatic stratagem.

The sovereign then, preparing to assail Anurādhapura, threw up a fortification at the foot of the Kāsa mountain, 'in the month "Jeṭṭhamūla," and made a reservoir of water. He held 'a festival there to celebrate the completion of the reservoir. The village formed there acquired the name of Posona.¹⁷

The reigning monarch Eḷūra, hearing of the approach of the rājā Duṭṭha

¹ "return."

² "Insert "and."

³ "noble elephant."

⁴ "detailed an elephant doctor and."

⁵ Orig. "melted resin."

⁶ "daring all danger."

⁷ "door and bolts."

⁸ "materials falling from the watch tower."

⁹ "put away from him the hatred he bore (to Nandimitta) for having hurt his tusks at first."

¹⁰ "noble elephant."

¹¹ "It, (the rampart) eighteen cubits high and eight "usabhas" long, fell."

¹² "the body of a cart."

¹³ "cocoanut tree."

¹⁴ "palmyra."

¹⁵ "and in the month 'Jeṭṭhamūla' (June-July) made there."

¹⁶ "aquatic sports."

¹⁷ *Purāṇa* is the Sinhalese for "June."

Gámani with hostile intent, assembled his ministers, and thus addressed these personages : " This rájá is himself a hero : he has also many valiant warriors (in his army): counsellors, what should be done : what do ye advise ?" These warriors of king Elára, commencing with Dighajantu, came to this resolution : " To-morrow we will attack him."

The rájá Duṭṭha Gámani also consulted with his mother. At her recommendation he formed thirty-two strong ramparts. The king displayed in each of these posts personifications of himself, with a royal standard-bearer attending on him ; while the monarch himself remained in an inner fortification.

King Elára, accoutred for battle and supported by his military array, mounted on his state elephant Mahápabbata, advanced on him. At the commencement of the onset the valiant Dighajantu, with sword and shield in hand, striking terror by the fury of his attack, springing up eighteen cubits into the air, and piercing the figure which represented the king, took the first rampart. In this manner, having carried all the other posts, he approached the fortification defended by Gámani, the rájá himself.

The powerful warrior Súranimila, shouting out his own name to him who was rushing at the king, taunted him. The one (Dighajantu) incensed, and replying, " Let me slay him first," made a leap at him. The other met the assailant with his shield. Saying to himself, " I will demolish him and his shield at once," (Dighajantu) slashed at the shield with his sword. The other cast the shield at him. Dighajantu plunging at that unresisting shield, fell with it ; and Súranimila springing up, slew the prostrate (enemy) with his sword. Phussadéva sounded his chank, and the army of damiḷas gave way : Elára rallied it, and many damiḷas were slain. The water of the tank at that place was discoloured by the blood of the slain ; and from that circumstance the tank has been celebrated by the name of " Kulattha."¹

The monarch Duṭṭha Gámani then making this proclamation by beat of drums, " No other person but myself shall assail Elára;" accoutred for combat, mounted on his well-appointed state elephant Kaṇḍula, in his pursuit of Elára, reached the southern gate. These two monarchs entered into personal combat near the southern gate of the city. Elára hurled his spear : Gámani evaded it ; and making his own elephant charge with his tusks the other elephant, ²and hurling at the same time his javelin at Elára, ³he and his elephant both fell together there.

There this conqueror, in the field of victory, surrounded by his martial might, reducing Laṇká under (the shadow of) one canopy of dominion, entered the capital.

Summoning within the town the inhabitants of the neighbourhood, within the distance of a yójana, he held a festival in honour of king Elára. Consuming the corpse in a funeral pile on the spot where he fell, he built a tomb there ; and ordained that it should receive honours (like unto those conferred on a Cakkavatti). Even unto this day, the monarchs who have succeeded to the kingdom of Laṇká, on reaching that quarter of the city, ⁴whatever the procession may be, they silence their musical band.⁵

In this manner, Duṭṭha Gámani, having made prisoners thirty-two damiḷa chieftains, ruled over Laṇká sole sovereign.

* These honours continued to be paid to the tomb of Elára, up to the period of the British occupation of the Kandyan territory.—[Note by Mr. Tournour.]

¹ A kind of edible pulse which, when boiled, yields a soup of a blood-red colour."

² "hurled."

³ Full stop : "He."

⁴ "in procession, pay the same honour. and."

On being defeated at Vijita, the warrior Dighajantu reminding Elára that his nephew was a warrior of repute, sent a mission to the said nephew Bhalluka to hasten hither. Receiving this invitation, he landed on this island on the seventh day after Elára's cremation, at the head of sixty thousand men.

He who had thus debarked, though he heard of the death of his king, considering it a disgrace (to retreat), and deciding, "I will wage war:" advanced from Mahátittha hither (to Anurádhapura), and fortified himself at the village Kólambahálaka.

On receiving intimation of his landing, the rájá, who was fully equipped with an army of elephants, cavalry, chariots of war, and infantry, accoutring himself with his martial equipments, and mounting his elephant Kaṇḍula, set out to give him battle. The warrior Ummáda Phussadéva, the most expert archer in the land, equipped with his five weapons of war, and the rest of the warriors also set out.

When the conflict was on the point of taking place, Bhalluka, who was also accoutred for battle, charged immediately in front of the rájá. Kaṇḍula, the monarch of elephants, to break the shock of that attack, backed rapidly; and with him the whole army receded alertly. The king remarked to Phussadéva, "What does this mean? he has never before given ground in the previous twenty-eight battles he has been engaged in." "Victory (replied Phussadéva) is in the rear. This elephant, seeking that field of triumph, is receding. O king, he will make his stand on the spot where victory awaits us."

The elephant continued retreating in the direction of the temple of Puradéva (on the northern side of the great cemetery); and steadily planting himself there, took up his position within the consecrated boundary of the Mahávihára.

When the elephant thus made his stand, Bhalluka the damiḷa, presenting himself before the protector of the land, ridiculed him on his retreat. The king guarding his mouth with (the handle of) his sword, reproached him in return. Retorting, "Let me strike the rájá's mouth"; (Bhalluka) hurled his spear at him. The said javelin striking the handle of the sword (which guarded the rájá's mouth) fell to the ground. Bhalluka having vauntingly announced his intention, "Let me hit him in the mouth," set up a shout (at the effect of this throw). The valiant warrior Phussadéva, who was seated behind the king (on the elephant), hurling his javelin at the mouth of this (boasting enemy), happened to graze the ear-ornament of the monarch. Throwing a second spear at him (Bhalluka) who was thus falling (backwards) with his feet towards the rájá, and hitting him on the knee, the *'said expert elephant-rider quickly fell (respectfully)* with his head presented to the king. At the fall of the said Bhalluka the shout of victory was set up.

Phussadéva, to manifest his contrition on the spot (for having grazed the ear-ornament of the king with the spear), split his own ear at the part in which the ring is inserted; and himself exhibited to the monarch his streaming blood. Witnessing this exhibition, the king asked, "Why, what is this?" He replied to the monarch, "It is a punishment inflicted by myself for an offence committed against majesty." On inquiring, "What is the offence committed by thee?" he replied, "Grazing the ear-ornament." "My own brother! (exclaimed the king) what hast thou been doing; converting that into an offence which is the reverse of one!" Having made this ejaculation, the monarch, who knew how to appreciate merit, thus proceeded; *"A reward awaits thee from me, proportionate to the service rendered by the throw of the javelin."*

¹ "skilful archer felled him."

² Lit. "A great reward awaits thee, worthy of thy (unfailing) arrow."

After having subdued all the *damilas*, the victorious monarch (on a certain day) ascending the state apartment, and there approaching the royal throne in the midst of his officers of state; and while surrounded by the charms of music and revelry, caused Phussadéva's *javelin* to be brought, and ¹to be deposited formally on the royal throne by this assembly; and heaping (gold) over and over again above this *javelin*, and thereby concealing it with *kahapanas*, at once made a present thereof to Phussadéva.

On a subsequent occasion, while seated on this throne, which was covered with drapery of exquisite value and softness, in the state apartment lighted up with aromatic oils, and perfumed with every variety of incense, and spread with the richest carpets, attended by musicians and choristers decked (as if belonging to the court of the *déva Sakka*); this monarch was pondering over his exalted royal state, and calling to his recollection the sacrifice of countless lives he had occasioned; and peace of mind was denied to him.

The sanctified priests resident at *Piyaṅgudīpa*, being aware of this visitation of affliction, deputed eight "arhat" priests to administer spiritual comfort to the monarch. These personages, arriving in the night, descended at the palace gate; and with the view of manifesting that they had journeyed through the air, they rose (through the air) to the upstairs state apartment. The *Mahārāja* bowing down to them, and showing them every mark of attention (by washing their feet and anointing them with fragrant oil), caused them to be seated on the throne; and inquired the object of the visit. "O ruler of men! (said they), we have been deputed by the priesthood at *Piyaṅgudīpa* to administer spiritual comfort unto thee." Thereupon the *rāja* thus replied: "Lords! what peace of mind can there be left for me, when under some plea or other I have been the means of destroying great armies, an *akkhóhiṇi* in number?" "Supreme of men! from the commission of that act there will be no impediment in thy road to "sagga" (*salvation*): herein no more than two human beings have been sacrificed;—the one person had been admitted within the pale of the salvation of the faith; the other had attained the state of piety which enabled him to observe the five commandments. The rest *'being heretics are sinners, and on a par with wild beasts;'*" and added: "As thou wilt cause the religion of Buddha to shine forth in great splendour; on that account, O ruler of men, subdue this mental affliction."

The *Mahārāja*, who had been so admonished, and who had been restored to peace of mind, having bowed down to, and allowed them to depart; thereafter, extended on his bed, thus meditated: "In my childhood, my father and mother administered an oath to me, that I should never take a meal without sharing it with the priesthood. Have I, or have I not, ever partaken of a meal without sharing it with the priesthood?" While pondering thus, he recollected that (he had ate) a round chilly at his morning meal, in a moment of abstraction, without reserving any part of it for the priesthood; and decided thereupon, "It is requisite that I should perform penance on that account."

²*Reflecting on the numberless kópis of human lives sacrificed by these persons (Duffha Gāmanī and his army); a truly wise man, influenced by his abhorrence of such indiscriminate slaughter, pondering on this calamity,*

¹ "arrow."

² "causing it to be placed upright on its feather end, heaped gold thereon so as to cover the top thereof, and presented them forthwith to Phussadéva."

³ "heaven."

⁴ "are heretics and sinners who are."

⁵ "The good man should bear in mind the numberless crores of human beings sacrificed for the sake of ambition, and the evils attendant thereon. He should also steadfastly keep in mind the instability of all things, with a view to attain enduring happiness. Thus will he obtain before long a deliverance from sorrow or a happy departure (from this world)."

and steadfastly contemplating the principle of mortality; by these means the said pious man will speedily attain "*mokkha*" (the emancipation from all human affliction); or, at least, will be born in the world of the *déras* (which leads to that final emancipation).

The twenty-fifth chapter in the Mahāvapsa, entitled "The Triumph of Duṭṭha Gāmanī," composed equally for the delight and affliction of righteous

CHAPTER XXVI.

THIS potent monarch, having reduced the dominions of Laykā under one Government, according to their deserts conferred honorary distinctions on his warriors.

The hero Théraputtābhaya rejected the reward offered to him: and being asked, "What does this mean?" replied, "The war is not over." (The king) again asked, "Having by war reduced this empire under one Government, what further war can there be?" He thus rejoined, ¹"*I will make war to gain the righteous victory over our insidious enemies, the sinful passions.*" Again and again the rājā attempted to dissuade him: but again and again Théraputtābhaya, renewing his application, with the king's consent entered into the priesthood. Having been ordained, in due course he ²*attained* "arhat," and ³*became* the head of a fraternity of five hundred sanctified ministers of religion.

On the seventh day after the elevation of his canopy of dominion, this inaugurated, fearless monarch, (hence also called) Abhaya rājā, with a splendid state retinue, (proceeded to) the Tissa tank to celebrate an aquatic festival with every description of rejoicing; and to keep up a custom observed by his anointed predecessors.

The whole of the king's royal attire, as well as a hundred tributes (presented to him during that festival) were deposited on (a certain spot, which became) the site of the Maricavaṭṭi Vihāra; and the royal suite, who were the sceptre-bearers, in like manner deposited in an erect position, on the site of the (future) dāgoba of that name, the imperial sceptre.

The Mahārājā, together with his suite (thus undressed), having sported ⁴*'about (in the Tissa tank);* in the afternoon, he said, "Let us depart: my men, take up the sceptre." The royal suite, however, were not able to move the said sceptre. Attended by all the guards who accompanied the monarch, they made offerings thereto of garlands of fragrant flowers.

The rājā, witnessing this great miracle, delighted thereat, posting a guard round the spot (to which the sceptre was fixed), returned to the capital. Thereafter, he inclosed the sceptre in a cētiya, and encompassed that dāgoba with a vihāra.

In three years that vihāra was completed, and the monarch invited the priesthood to a great festival. Those who assembled on that occasion, of priests, were in number one hundred thousand; and there were ninety thousand priestesses. In that assembly, the ruler of the land thus addressed the priesthood: "Lords! forgetting the priesthood, I have (in violation of a vow) ate a chilly: ⁵*'for that act, this infliction is visited on me. (In expiation thereof)* I have constructed this delightful vihāra, together with its cētiya: may the priesthood vouchsafe to accept the same." Having made this address, relieved in mind, pouring the water of donation on the hand of the priesthood,

¹ "I will wage war with enemies whom it is very hard to conquer."

² "became an."

³ *Dele.*

⁴ "in the water during the day."

⁵ "in expiation of that act."

he bestowed this vihāra on them. ¹*Having caused a superb banqueting hall to be erected around that vihāra, he there celebrated a great festival of alms-offering to the priesthood: ²The hall thus erected, on one side reached the Abhaya tank:—who will undertake to describe the (dimensions of the) other sides?* For seven days having provided food and beverage, he then bestowed every description of sacerdotal equipments of the most costly kind. The first offering of sacerdotal equipments was worth one hundred thousand, and the last a thousand pieces. The priesthood exclusively obtained all these.

Independently of the incalculable amount of treasures expended, commencing with the construction of the thūpa, and terminating with the alms-festival, in making offerings to the "ratanattaya"; the rest of the wealth (laid out) on this spot, by this monarch,—who was as indefatigable in war as in acts of charity, sincerely attached to the "ratanattaya," endowed with purity of mind, (and wise in the application of his means,)—amounted to nineteen kōṭis.

If by men endowed with wisdom the five evils (loss by confiscation, by robbery, by water, by fire, and by the animal creation) attendant on the acquisition of wealth were thoroughly understood, they would thereby realise the five rewards of virtue (love of mankind, good-will of pious men, character for piety, lay-sanctity, and regeneration in the Dēvalōka heavens). The wise man therefore ought to secure to himself the treasure of this knowledge.

The twenty-sixth chapter in the Mahāvāṃsa, entitled "The Festival of Offerings at the Maricavaṭṭi Vihāra," composed equally for the delight and affliction of righteous men.

CHAPTER XXVII.

³*Subsequently (to the construction of the Maricavaṭṭi vihāra and cētiya) this monarch, who was endowed with superlative good fortune, and with wisdom as well as beneficence, was meditating on a tradition which originated (with Mahinda), and had been perpetuated to his time (from generation to generation) without interruption.*

The thēra (Mahinda), who had shed the light of religion on this land, had thus prophesied (to Dēvānampiya Tissa,) ⁴*the ancestor of the king: "Thy descendant, Duṭṭha Gāmaṇī, a most fortunate prince, will hereafter build the great splendid thūpa Soṇṇamāli (Ruvanṇeli), in height one hundred and twenty cubits; as well as the Lōhapāsāda, to serve as an "upāsatha hall," embellished in every possible manner, and having nine stories." The monarch (Duṭṭha Gāmaṇī) reflecting (on this tradition), and searching for a record thereof, ⁵stated to have been deposited in the palace; and by that (search) finding in a vase an inscribed golden plate, he thereon read as follows: "Here-*

¹ "In the vihāra itself and in a superb hall which he built around it, he."

² "That hall extended even over the waters of the Abhaya tank in which pillars were caused to be erected (for a platform). What need is there to speak of other open spaces (into which the hall was extended)?"

³ "After that the king deeply meditated on a tradition that was (then) well-established and wide-spread, in this wise, namely, "It is said that the thēra (Mahinda)," &c.

⁴ "my royal ancestor."

⁵ "found in a vase deposited in the king's palace an inscribed golden plate, the writing whereof he read as follows."

after, at the termination of one hundred and *'fifty-six* years, the monarch Duṭṭha Gāmanī, son of Kākavanna, will construct such and such edifices in such and such manner." The delighted monarch, overjoyed at hearing this (inscription) read, clapped his hands; and early on the following morning repairing to the magnificent Mahámégaha garden, and convening the priesthood, thus addressed them: "I will build for you a palace like unto that of the dévas: send to the world of the dévas, and procure for me a plan of their palace." Accordingly they despatched thither eight priests, all sanctified characters.

"In the time of the divine sage Kassapa, a certain brahman named Asóka *'had made a vow that he would give daily alms sufficient* for eight priests. He said to his slave-woman named Bharapī, "Provide them always." She, during the whole course of her life, zealously providing them; thereafter dying, was born again in a superb and delightful residence in the (Cátum-mahárájika) heavens, surrounded always by a heavenly host of a thousand attendants. Her enchanting golden palace was in length twelve yójanas and in circumference forty-eight yójanas; having nine stories, provided with a thousand apartments and a thousand dormitories. It had four faces, each having in number a thousand windows, like so many eyes; and the eaves of the roof were decorated with a fringe tinkling (with gems). In the centre of this palace was situated the Ambalaṭṭhika hall, decorated with a profusion of banners all around.

The aforesaid eight théras, in their way to the Távatiṣṣa heavens, seeing this palace, immediately made a drawing of it on a *'leaf* with a vermilion pencil; and returning from thence, presented the drawing to the priesthood, who sent it to the court of the king. The monarch, on examining the same, delighted therewith, repairing to the celebrated garden (Mahámégaha), according to the plan of that renowned palace, constructed the pre-eminent¹ Lóhapásáda.

The munificent rájá at the very commencement of the undertaking deposited at each of the four gates eight lacs (to remunerate the workmen). He deposited also at each gate, severally, a thousand suits of clothing, as well as vessels filled with sugar, buffalo butter, palm sugar, and honey; and announced that on this occasion it was not fitting to exact unpaid labour; placing therefore *'high* value on the work performed, he paid (the workmen) with money. This quadrangular palace was one hundred cubits long on each of its sides, and the same in height. In this supreme palace there were nine stories, and in each of them one hundred apartments. All these apartments were highly *'embellished*; they had festoons of beads, resplendent (like) gems. The flower-ornaments appertaining thereto were also set with gems, and the tinkling festoons were of *'gold*. In that palace there were a thousand dormitories having windows with ornaments *'(like unto)* jewels, which were bright as eyes.

Having heard of the beauty of the conveyance used by the females attached to the déva Vessavaṇa, he (Duṭṭha Gāmanī) caused a gilt hall to be constructed in the middle of the palace in the form (of that conveyance). The hall was supported on golden pillars, representing lions and other animals, as

¹ "forty."

² "Now."

"was wont to give ticket-food."

"cloth."

"a (proper)."

"finished with silver; and the cornices thereof were embellished with gems."

"silver."

Delete.

well as the *dévatás*. At the extremity of this hall, it was ornamented with *'festoons of pearls, and all around with beads as before described.* \

Exactly in the centre of this *'palace*, which was adorned with (all) the seven treasures, there was a beautiful and enchanting ivory throne, floored with boards. On one side (of this throne formed) exclusively of ivory, there was the emblem of the sun in gold ; on another, the moon in silver ; and (on the third) the stars in pearls. From the golden corners or streaks, in various places as most suitable in that hall, bunches of flowers, made of various gems, were (suspended).¹ On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan² of exquisite beauty was placed. On the footstool (of the throne), a pair of slippers ornamented with beads, and above the throne the white canopy or parasol of dominion, mounted with a silver handle, glittered. The eight "*maṅgalika*" thereof (of the canopy) were *'like unto the seven treasures*, and amidst the gems and pearls were rows of figures of quadrupeds ; at the points of the canopy were suspended a row of silver bells. The edifice, the canopy, the throne, and the (inner) hall were all most superb.

The king caused it to be provided suitably with couches and chairs of great value ; and in like manner with carpets of woollen fabric : *'even the ladle (usually made of a cocoanut shell) of the rice boiler was of gold.* Who shall describe the other articles used in that palace ? This edifice, surrounded with a highly polished wall, and having four embattled gates, shone forth like the (Véjayanta) palace in the Tāvatiṣsa heavens. This building was covered with brazen tiles ; hence it acquired the appellation of the "brazen palace."

At the completion of this palace the *rājā* assembled the priesthood. They attended accordingly, as in the instance of the Maricavatti festival. There, on the first floor, the "*puthujjana*" priests (who had not attained the state of sanctification) exclusively arranged themselves. On the second floor, the priests who had acquired the knowledge of the "*tépiṭaka*." On the three succeeding floors, commencing with the third, those arranged themselves who had acquired the several grades of sanctity, commencing with the "*śotāpatti*." On the four highest floors, the "*arhat*" priests stationed themselves.

The *rājā* having bestowed this palace on the priesthood, pouring the water of donation on their right hand ; *'and, according to the former procedure, 'having kept up an alms-festival of seven days.* Independent of the cost of the invaluable articles provided for this palace-festival, the expenditure incurred by this munificent monarch amounted to thirty *kōṭis*.

Some truly wise men, even from perishable and unprofitable wealth derive (the rewards of) imperishable and profitable charity. By setting aside the pride of wealth, and seeking *'their own spiritual welfare*, they bestow like unto him (Duṭṭha Gāmanī) largely in charity.

The twenty-seventh chapter in the Mahāvap̄sa, entitled "The Festival of the Lōhapāsāda," composed equally for the delight and affliction of righteous men.

* The fan borne by the Buddhist priests ; which, till very recently, has been bestowed in Ceylon on the appointments of a chief priest, as the official emblem of his office.—[*Note by Mr. Turnour.*]

¹ "*festoons of pearls all around, and cornices.*"

² "*hall.*"

³ *Add* "and between golden creepers there were representations of the *Jātakas*."

⁴ Eight objects considered as auspicious : namely, a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet or chank, and a lamp.

⁵ "*made of the seven gems.*"

⁶ "*even the laver and its ladle (for washing the hands and feet of priests, kept at the door of the temple) were made of gold.*"

⁷ *Dele.*

⁸ *Dele.*

⁹ "*the welfare of others.*"

CHAPTER XXVIII.

THEREAFTER, this monarch caused a splendid and magnificent festival of offerings to the bo-tree to be celebrated, expending a sum of one hundred thousand.

Subsequently, while *residing in this capital*, noticing the stone pillar planted on the (intended) site of the Ruvanveli thúpa, and recurring to the former tradition, delighted with the thought, he said: "I will construct the great thúpa." Reascending his upstairs palace, and having partaken his evening repast, reclining on his bed, he thus meditated: "The inhabitants of this land are still suffering from the war waged for the subjection of the damilas: it is not fitting *to exact compulsory labour; but in abandoning the exercise of that power*, how shall I, who am about to build the great thúpa, procure bricks without committing any such oppression?" The tutelary deity who guarded the canopy of dominion knew the thought of the personage who was thus meditating. Thereupon a discussion arose among the dévas. Sakka, obtaining a knowledge thereof, thus addressed himself to Vissakamma: "The rájá Gámaní is meditating about the bricks for the cétiya. Repairing to the bank of the deep river (Kadamba), a yójana from the capital, there do thou cause bricks to be produced." Vissakamma, who had been thus enjoined by Sakka, proceeding thither caused bricks to be produced.

In the morning a huntsman repaired with his dogs to the wilderness in that neighbourhood. The dévata of that spot presented himself to the huntsman in the form of ³4 "gódha." The sportsman chasing the "godha" came upon, and saw the bricks; and from the circumstance of the "gódha" vanishing, he there thus thought: "Our sovereign is desirous of constructing the great thúpa, this is a (miraculous) offering to him." Hastening (to the king) he reported the same. Hearing this agreeable report of the huntsman, the overjoyed monarch, delighting in acts of benevolence towards his people, conferred on him great favours.

In a village named A'cáravittigáma, situated three yójanas to the north-east of the capital, on a space of ground sixteen karisa in extent, *golden sprouts of various descriptions sprung up, in height one span, (with a root) one inch under ground.* The villagers discovering this ground covered with gold, taking a cupful of this gold and repairing to the king, reported (the circumstance).

At the distance of seven yójanas, *in the south-east direction from the capital, on the bank of the river (Mahaveliganga) in the Tambapittthi division, a brazen metal rose to the surface.* The villagers taking a cupful of these ⁵brazen sprouts, and repairing to the rája, reported the circumstance.

In the south-east direction from the capital, at the village Sumanavápi, distant four yójanas, a quantity of gems rose to the surface; *among which there were intermingled the cinnamon stone and sapphire.* The villagers taking the same in a cup, and repairing to the rájá, reported the circumstance.

Eight yójanas to the southward of the town, in a cave called Ambaṭṭhakóla,

¹ "entering the capital (one day)."
but on remitting those revenues."

² "an iguana."

³ "therefore that I should levy taxes,

⁴ "iguana."

⁵ "were found nuggets of gold of divers sizes, the largest about a span and the smallest an inch long. The inhabitants discovering that the ground was full of gold, took a plateful thereof to the king, and reported the matter to him."

⁶ "to the east of the city, beyond," &c.

⁷ "mine of copper."

⁸ "nuggets of copper."

⁹ "intermingled with."

silver was produced. A certain merchant of the capital, who was proceeding to the Malaya division to procure saffron and ginger in the said Malaya division, taking many carts with him, wishing to get a switch, stopping his carts in the neighbourhood of this cave, ascended a hill. Observing a fruit of the size of a ¹"*cāpi*" attached to a ²"branch of a jak tree, which ³fruit was bending with its weight, and ⁴resting on a rock : severing the same (from the branch) with ⁵*an adze*, at the stalk of the fruit, and saying to himself, "This is precious : I must give it (to the priesthood) ;" in the fervour of his devotion, he set up the call of refection. Four sanctified priests presented themselves. This delighted and devoted person, bowing down to them and causing them to be seated, with his ⁶*adze* paring all round the point at which the stalk adhered to the fruit (so that no skin was perceptible), and pulling out (that stalk) he poured into their dishes the juice with which (the cavity of) the stalk was filled. The four brimming dishes of jak fruit juice he presented to them. They accepting the same, departed. And (the merchant again) shouted out the call of refection ; and four other sanctified characters presented themselves there. Receiving their dishes also from them, he filled them with the pods of the jak fruit. Three of them departed : one remained. This particular (priest) in order that he might point out the silver to him, ⁷seating himself at the mouth of the cave partook of the jak pods. The merchant having ate as much of the rest of the pods as he wished, taking the residue in a ⁸*jar*, he followed the footsteps of the priest. Having reached this spot, he beheld the *théra* there, and showed him the usual attentions ; and the *théra* pointed out to him the path to the entrance of the cave. (The merchant,) bowing down to the *théra* and proceeding by that (path), discovered the cave. Stopping at the mouth of the cave, he perceived the silver. By chopping it with his ⁹*adze*, he satisfied himself that it was silver. Taking a ¹⁰handful of the silver and hasting to the carts, and leaving his carts there, this eminent merchant conveying this handful of silver, quickly repairing to Anurádhapura, and exhibiting it to the *rájá*, explained the particulars.

To the westward of the capital, at the distance of five *yójanas*, at the Uruvelapattana, pearls of the size of ¹¹"*nelli*" fruit, together with coral beads, rose to the shores from the ocean. Some fishermen seeing these, gathering them into one heap, and taking (some of) the pearls and coral in a dish, and repairing to the king, reported the event to him.

To the northward of the capital, at the distance of seven *yójanas*, in the ¹²stream flowing ¹³through the broken embankment of the tank of *Pélivápigáma*, four superb gems, in size ¹⁴a span and four inches, and of the colour of the *ummá* flower, were produced. A huntsman discovering these, repairing to the court, reported, "Such and such gems have been discovered by me."

It was on the same day that this most fortunate monarch heard of the ¹⁵manifestation of these bricks and other treasures, to be used in the construction of the *Maháthúpa*. The overjoyed (king) conferred favours on those persons (who brought the news of these miraculous productions), ¹⁶as in the

¹ "a large pot or pan."

² *Delc.*

³ "knife."

⁴ *Insert* "descended from the hill and."

⁵ "bundle."

⁶ "A'malaka (emblic myrobalan), interspersed with coral."

⁷ *Insert* "sandbanks of the."

⁸ "about a small grindstone."

⁹ "discovery."

¹⁰ "young."

¹¹ *Insert* "its fruit."

¹² "knife."

¹³ *Insert*

¹⁴ "knife."

¹⁵ "lump."

¹⁶ "into."

¹⁷ *Insert*

¹⁸ "into."

¹⁹ "and placing them as guards thereof."

former instance (to the huntsman); and maintaining them under the royal protection, caused all these things to be brought (to the capital).

Thus, he who delights in the accumulation of deeds of piety, not being deterred by the apprehension of its being attended by intolerable personal sacrifices, readily finds a hundred sources of wealth. From this (example) the really religious man should devote himself to (deeds of) piety.

The twenty-eighth chapter in the Mahāvapa, entitled "The Acquisition of the Materials for the construction of the Mahāthūpa," composed equally for the delight and affliction of righteous men.

CHAPTER XXIX.

THUS the collection of the materials being completed, (Duṭṭha Gāmanī) on the full moon day of the month of "vesākha," and under the constellation "vesākha," commenced the Mahāthūpa.

The protector of the land, removing the stone pillar¹ (which bore the inscription); and in order that ²(the structure) might endure for ages, excavated by various expedients a foundation for the thūpa there, one hundred cubits deep.

This monarch, who could discriminate ³possibilities from impossibilities, causing by means of his soldiers (literally giants) round stones to be brought, had them well beaten down with pounders; and on the said stones being pounded down accordingly, to ensure greater durability to the foundation, he caused (that layer of stones) to be trampled by enormous elephants, whose feet were protected in leathern cases.

At Satatatintaka,—the spot where the aerial river (flowing out of the Anótatta lake) descends, spreading the spray of its cataract over a space of thirty yōjanas in extent.—there the clay is of the finest description: the same being thus exquisitely fine, it is called the "navanīta"⁴ clay. This clay, sanctified sāmañera priests (by their supernatural powers) brought from thence. The monarch spread this clay there, on the layer of stones trod down (by elephants); and over this clay he laid the bricks; over them a coat of ⁵astringent cement: over that, a layer of "kuruvinda" stones; over that ⁶a plate of iron; on the top of that, the ruler of the land spread ⁷the incense of the devas brought by the sāmañeras from Himavanta; over that ⁸layer of "phalika" stone, he laid a course of common stones. In every part of the work the clay used was that which is called the "navanīta." Above the layer of common stones he laid a plate of brass, eight inches thick, embedded in a cement made of the gum of the "kapittha" tree, diluted in the water of the small red cocoanut. Over that, the lord of chariots laid a plate of silver, seven inches thick, cemented in vermilion paint, mixed in the "tila" oil.

The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahāthūpa was to be built; on the fourteenth day of the bright half of the month "āsāḍhi," causing the priesthood to be assembled, thus addressed them: "Revered lords! initiative of the construction of the great cētiya, I shall to-morrow lay

¹ Insert "that was there."

² "he might in every way make the thūpa firm and stable, digged a foundation for it seven cubits deep." Most MSS. have *satta*, "seven"; the Tīkā has *sata*, "hundred."

³ "the advantages and disadvantages of things."

⁴ "rough."

⁵ Insert "marumba, a fragrant (substance) brought," &c.

⁶ "a"

⁷ Insert "(butter)."

⁸ "an iron network."

⁹ "and over that."

the festival-brick of the edifice: let all our priesthood assemble there." This sovereign, ever mindful of the welfare of the people, further proclaimed: "Let all my pious subjects, provided with Buddhistical offerings, and bringing fragrant flowers and other oblations, repair to-morrow to the site of the Maháthúpa."

He ordered his ministers (Vesakha and Siridéva) to decorate the place at which the cétiya (was in progress of construction). Those who were thus enjoined by the monarch, in their devotion and veneration for the divine sage (Buddha), ornamented that place in every possible way. The ruler of the land (by instructions to other parties) had the whole capital, and the road leading hither, similarly decorated.

The ruler of the land, ever mindful of the welfare of the people, for the accommodation of the populace, provided, at the four gates of the city, numerous ¹*baths*, barbers, and dressers; as well as clothing, garlands of fragrant flowers, and savoury provisions.² The inhabitants of the capital, as well as of the provinces, ³*preparing according to their respective means tributes of these kinds*, repaired to the thúpa.

The *'dispenser of state honours*, guarded by his officers of state decked in all the insignia of their full dress, himself captivating by the splendour of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments; attended by forty thousand men; accompanied by a full band of all descriptions of musicians; thus gratifying the populace, this monarch in the afternoon, as he knew the sacred from the places that were not sacred, repaired to the site before-mentioned of the Maháthúpa, as if he had himself been (Sakka) the king of dévas. The king, moreover, deposited in the centre *'and at the four corners* (of the thúpa) a thousand, plus eight, bundles of *'made-up clothing*. *The various descriptions of cloths (not made up) the sovereign deposited in a heap*; and for the celebration of the festival, he caused to be collected there honey, clarified butter, sugar, and the other requisites.

From various foreign countries many repaired hither. *'Who will be able to render an account* of the priests of the island who assembled here? The profound teacher Indagutta, a sojourner in the vicinity of Rájagaha, attended, accompanied by *'eight thousand théras*. The Mahá théra Dhammaséna bringing with him twelve thousand from the fraternity of the Isipatana temple (near Bārānasi), repaired to the site of the thúpa. The Mahá théra Piyadassi from the Jéta vihāra (near Sávatthipura) attended, bringing with him sixty thousand priests. The théra Buddharakkhita attended from the Mahāvana vihāra of Vesāli, bringing eighteen thousand priests. The chief théra Dhammarakkhita, attended from the Ghosita temple of Kósambiya, bringing thirty thousand priests with him. The chief théra Dhammarakkhita, bringing forty thousand disciples from Dakkhinágiri temple of Ujjéni, also attended. The théra named Mittippa, bringing⁹ sixty thousand priests from his fraternity ¹⁰*of one hundred thousand* at the Asóka temple at Pupphapura. The théra Uttippa, bringing from the Kasmira country two hundred and eighty thousand priests. The great sage Mahadéva with ¹¹*fourteen lacs and sixty thousand priests* from Pallavabhogga; and Mahá Dhammarakkhita, théra of

¹ 'bath-attendants."

² Add "according as they were required."

² *Dele.*

³ "lord of the land."

³ *Dele.*

⁴ "clothes, and caused divers (other) cloths to be collected on the four sides hereof."

⁵ "What need of speaking then about."

⁶ "eighty."

⁷ Insert "one hundred and."

⁸ *Dele.*

⁹ "four."

Yóna, accompanied by thirty thousand priests ¹*from the vicinity of Alasadda*, the capital of the Yóna country, attended. The théra Uttara attended, accompanied by sixty thousand priests from ²*the Uttania temple* in the wilderness of Vinjha. The Mahá théra Cittagutta repaired hither, attended by thirty thousand priests from the Bódhimāṇḍa. The Mahá théra Candagutta repaired hither, attended by eighty thousand priests from the Vanavāsa country. The Mahá théra Suriyagutta attended, accompanied by ninety-six thousand priests from the Kélāsa vihāra. The number of the priests of this island who attended is not specifically stated by the ancient (historians). From all the priests who attended on that occasion, those who had overcome the dominion of sin alone are stated to be ninety-six kōṭis.

These priests, leaving a space in the centre for the king, encircling the site of the cētiya in due order, stood around. The rājā having entered that space, and seeing the priesthood who had thus arranged themselves, bowed down to them with profound veneration ; and overjoyed (at the spectacle), making offerings of fragrant garlands, and walking thrice round, he stationed himself in the centre, on the spot where the "punṇaghaṭa" (filled chalice) was deposited with all honours. This (monarch) superlatively compassionate, and regardful equally of the welfare of ³*the human race and of spirits*, delighting in the task assigned to him ⁴*by means of a minister, illustrious in descent and fully decorated for the solemn occasion, to whom he assigned a highly polished pair of compasses made of silver, pointed with gold, having at the place before-mentioned prepared himself to describe the circle of the base of the great cētiya, by moving round (the leg of the compass ; at that instant) the inspired and profoundly prophetic great théra, named Siddhattha, arrested the monarch in the act of describing (the circle), saying, "The monarch is about to commence the construction of a stupendous thūpa: at the instant of its completion he is destined to die : the magnitude also of the thūpa makes the undertaking a most difficult one."* For these reasons, looking into futurity, he prohibited its being formed of that magnitude. The rājā, although anxious to build it of that size, by the advice of the priesthood, and at the suggestion of the théras, adopting the proposal of the théra (Siddhattha), under the direction of that théra described, for the purpose of laying the foundation bricks thereon, a circle of moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, ⁵*and encircled them with eight (silver) and eight (golden) bricks. He also deposited one hundred and eight new (earthen) vases, and around each of the eight bricks he deposited one hundred and eight pieces of cloths.*

Thereupon by means of the especially selected minister, who was decorated with

¹ "from Alasandā."

² "Vattaniya, their dwellings."

³ "all beings."

⁴ "caused a minister of noble descent, well attired, to hold the end of a fine rod of silver that was fitted into a gold pivot, and began to make him walk round therewith along the prepared ground, with the intent to describe a great circle to mark the base of the cētiya. Thereupon a great théra of great spiritual power, by name Siddhattha, who had an insight into the future, dissuaded the king, saying to himself, 'The king is about to build a great thūpa indeed ; so great that while yet it is incomplete he would die : moreover, if the thūpa be a very great one it would be exceedingly hard to repair.' "

⁵ "and surrounded them with one thousand and eight fresh vases and with cloth in quantities of one hundred and eight pieces. He then caused eight excellent bricks to be placed separately (one in each of the eight quarters), and causing a minister, who was selected and arrayed in every manner for that purpose, to take up one that was marked with divers signs of prosperity, he laid the first auspicious stone in the fine fragrant cement on the eastern quarter ; and lo ! when jessamine flowers were offered thereunto, the earth quaked."

all the insignia of state, causing to be taken up one of those bricks, which was surrounded with all the pageantry of festivity, (the king) deposited it there on the eastern side, with the prescribed formalities, in the delicious fragrant cement formed out of the jessamine flowers which had been presented in offerings : and the earth quaked. The other seven bricks also he caused to be laid (severally) by seven state ministers, and ¹celebrated great festivals. Thus those bricks were laid during the bright half of the month "ásáhi," on the fifteenth day, when the moon attains its utmost plenitude.

The overjoyed monarch having in due order bowed down and made offerings to these Mahá théras, victors over sin, at each of the four quarters at which they stood ; repairing to the north-east point and bowing down to the sanctified Mahá théra, Piyadassi, stationed himself by his side. The said (Mahá théra) on that spot raising the "jayamañgala" chant, expounded to him (the monarch) the doctrines of the faith. That discourse was ²to that (assembled) multitude an elucidation (of those doctrines). Forty thousand lay persons attained ³superior grades of sanctity ; forty thousand attained the state "sótápatti" ; a thousand "sakadágámi" ; the same number "anágámi" ; and a thousand also, in like manner, attained "arahatta." Eighteen thousand priests and fourteen thousand priestesses also attained the sanctification of "arahatta."

⁴From this example (of Duffhu Gámani) by the truly wise man, whose mind, in his implicit faith in the "ratanattaya," is bent on the performance of charitable actions, and who is devoted to the welfare of the human race, the conviction being firmly entertained that the advancement of the spiritual salvation of the world is the highest attainable reward ; imbued by the spirit of faith and by other pious impulses, he ought zealously to seek that reward.

The twenty-ninth chapter in the Mahávayssa, entitled, "The Preparation for the (construction of the) Thúpa," composed equally for the delight and affliction of righteous men.

CHAPTER XXX.

THE Mahárájá reverentially bowing down to the whole priesthood, thus ¹addressed them : "Whatever the term of the period may be, during which the cétiya will be in process of completion, (for that period) accept your maintenance from me." The priesthood did not accede to this (proposition). He then by degrees (reducing the term of this invitation), solicited them to remain seven days. Having succeeded in gaining their acceptance of the seven days' invitation from one-half of the priesthood, the gratified monarch causing edifices to be erected on eight different spots round the site of the thúpa, for the priests who had accepted the invitation, there he maintained the priesthood by the assignment of alms for seven days. At the termination thereof he allowed the priesthood to depart.

Thereafter, by the beat of drums, he expeditiously assembled the bricklayers : they amounted to five hundred in number. One of them being asked

¹ "caused auspicious ceremonies to be performed over them."

² "attended with great benefit to the multitude."

³ "the knowledge of the Law."

⁴ "Seeing that the highest good of humanity is brought about by means of him whose mind delighteth in the Three Gems, and whose heart is inspired with a love of mankind and a spirit of self-sacrifice,—a man should cherish a love of faith and other virtuous impulses."

⁵ "The Commencement (of the building) of the Thúpa."

⁶ "Invited them : 'Be pleased to accept my alms until the cétiya is completed.'"

by the king, "How much work canst thou perform?" he replied to the monarch, "*I will in one day complete work sufficient to contain the earth drawn by a hundred men in carts.*" The rájá rejected him.¹ Thereafter (each of the five hundred bricklayers) decreasing the quantity of work by half, at last they stated two "ammanas" of sand. The four bricklayers (who gave this answer, also) the rájá dismissed. Thereupon an intelligent and expert bricklayer thus addressed the monarch: "I (will do the work of) one 'ammanan' of sand, having (first) pounded it in a mortar, sifted it in a sieve, and ground it on a grinding stone." On this offer being made, the ruler of the land, omnipotent as Sakka himself, being aware that on this thúpa no grass or other weed ought to be allowed to grow, inquired of him, "In what form dost thou propose to construct the cétiya?" At that instant Vissakamma ²(*invisibly*) came to his aid. The bricklayer, filling a golden dish with water, and taking some water in the palm of his hand, dashed it against the water (in the dish); a great globule, *'in the form of a coral bead*, rose to the surface; and he said, "I will construct it in this form." The monarch delighted, bestowed on him a suit of clothes worth a thousand, a splendid pair of slippers, and twelve thousand kahápanas.

In the night the rájá thus meditated: "How shall I transport the bricks without harassing labourers?" The dévas divining the meditation, night after night brought and deposited at the four gates of the cétiya bricks sufficient for each day's work. The delighted monarch being informed of this (miraculous proceeding), commenced upon the construction of the cétiya; and caused it to be proclaimed, "It is not fitting to exact unpaid labour for this work." At each of the gates he deposited sixteen lacs of kahápanas; a vast quantity of cloths; food together with beverage, served in the most sumptuous manner; garlands of fragrant flowers; sugar and other luxuries; and the five condiments used in mastication (and issued these directions:)" "Having performed work according to their inclination, let them take these things according to their desire." Pursuant to these directions the royal servants, permitting the workmen to make their selection, distributed these things.

A certain priest, desirous of contributing his personal aid in the erection of this thúpa, brought a handful of earth prepared by himself (in the manner before described). Repairing to the site of the cétiya, and eluding the king's overseers (who had been enjoined to employ paid labourers only) delivered that (handful of earth) to a bricklayer. He, the instant he received it, detected (the difference).³ *"This evasion of the king's order being made known, it led to a disturbance. The king hearing of the affair, repairing to the spot, interrogated the bricklayer. (He replied), "Lord! priests are in the habit, holding flower-offerings in one hand, of giving me a handful of earth with the other: I am 'only' able, lord, to distinguish that such a priest is a stranger, and such a priest is a resident person here; ('but I am not personally acquainted with them)."*

The rájá having heard this explanation, in order that (the bricklayer) might point out the priest who gave the handful of earth, sent with him a "balattha" (one of the messengers who enforce the authority of the king). He pointed

¹ "I will exhaust, in one day (in my work), the earth drawn in a cart by an hundred men."

² Add "(as so large a portion of earth mixed in the masonry would have the effect of producing trees in the edifice)."

³ "inspired him."

⁴ "like unto a ball of crystal."

⁵ Add "and suspected the priest from his manner."

⁶ "The rumour spread gradually, and reached the ears of the king, who."

⁷ "not."

⁸ "as."

out the (offending priest) to that enforcer of authority, who reported him to the rájá. The king (in order that he might fulfil his own vow of building the dagoba exclusively with paid labour, yet without compelling the priest to violate the rule that priests should never accept any reward or remuneration) had three jars filled with *'fragrant jessamine and mugreen flowers* deposited near the bó-tree; and by the management of his messenger he contrived that they should be accepted by the priest. To the said priest who was standing there (at the bó-tree) after having made an offering (of these flowers), without having discovered (the trick played), the messenger disclosed the same. It was then that the priest became conscious (that the merit of the act performed by him had been cancelled by the acceptance of these flowers).

A certain théra, the relation of the aforesaid bricklayer, resident at Piyāṅgalla in the Kélivāta division, impelled by the desire of contributing towards the construction of the cétiya, and having ascertained the size of the bricks used there, and manufactured such a brick, repaired thither; and deceiving the superintendents of the work, presented the brick to the bricklayer. He used the same, and a great uproar ensued. The instant the rájá was informed of it, he inquired of the bricklayer, "Canst thou identify that brick?" Though he knew it, he replied to the king, "I cannot identify it." (The monarch) again asking, "Dost thou know the théra?" thus urged, he said "I do." The monarch, that he might point him out, assigned to him a "ba-lattha." The said messenger having identified (the priest) by means of him (the bricklayer); pursuant to the commands of the rájá, proceeded to the Kaṭṭhahāla parivēṇa; and sought the society of, and entered into conversation with, this théra. Having ascertained the day of the théra's intended departure, as well as his destination, he said, "I will journey with thee to thy own village." All these particulars he reported to the rájá, and the king gave him a couple of *'most valuable woollen cloths, with a thousand pieces;* and having also provided many sacerdotal offerings, sugar, and a "náli" full of scented oil, despatched him on this mission. He departed with the théra; and on the following day, at the Piyāṅgallaka vihāra, having seated the priest at a cool, shady, and well-watered spot, presenting him with sugared water, and anointing his feet with the scented oil, and fitting them with theslippers, he bestowed on him the priestly offerings with which he was entrusted. *"This pair of cloths and other articles belonged to a certain théra who is attached to me as if he were a son: accepting them from him, I now give them all to thee."* Having thus spoke, and presented (the théra) with these things; *"to him who was departing, having accepted them, the "balattha" in the precise words of the king, delivered the royal message.*

*⁵Many asankiyas of paid labourers, in the course of the construction of the thūpa, becoming converts to the faith, went to "sugati."*⁶ The wise man bearing in mind that by *'conversion alone to the faith* the supreme reward of being born in heaven is obtained, should make offerings also at the thūpa.⁶

Two women who had worked for hire at this place, *⁹after the completion of the great thūpa* were born in the Tāvatiya heavens. *¹⁰Both* these (women), endowed with the merits resulting from their piety in their previous existence,

¹ "jessamine flower buds."

² "cloths worth."

³ "These priestly articles were bought by me for a certain théra who is attached to me, and this couple of cloths for my son."

⁴ "and having bowed unto him who had accepted them, and departed."

⁵ "A great number."

⁶ "heaven."

⁷ "only taking a delight in Buddha."

⁸ Add "(as the following story will illustrate)."

⁹ "(died), and." ¹⁰ Insert "After the completion of the great thūpa both" &c.

calling to mind what the act of piety of that previous existence was, and preparing fragrant flowers and other offerings, descended ¹(at a subsequent period) to this thūpa to make oblations. Having made these flower and other offerings to the cétiya, they bowed down in worship.

At the same instant the théra Mahásiva, resident at the Bhátivāṅka vihāra, who had come in the night time, ²saying, "Let me pray at the great thūpa"; seeing these females, concealing himself behind a great "sattappaṇi" tree, and stationing himself unperceived, he gazed on their miraculous attributes. At the termination of their ³prayers he addressed them thus: "By the effulgence of the light proceeding from your persons the whole island has been illuminated. By the performance of what act was it, that from hence ye were transferred to the world of the dévas?" These dévatás replied to him: "The work performed by us at the great thūpa." Such is the magnitude of the fruits derived from faith in the 'successor of former Buddhas!

⁴As by the bricklayers the thūpa was successively raised three times to the height of the ledge on which the flower-offerings are deposited, (on each occasion) the inspired (théras) caused (the edifice) to sink to the level of the ground. In this manner they depressed (the structure) altogether nine times. Thereupon the king desired that the priesthood might be assembled. The priests who met there were eighty thousand. The rájá repairing to the assembled priesthood, and making the usual offerings, bowed down to them, and inquired regarding the sinking of the masonry. The priesthood replied, "That is brought about by the inspired priests, to prevent the sinking of the thūpa itself (when completed): but now, O Mahárájá! it will not occur again. Without entertaining any further apprehensions, proceed in the completion of this undertaking." Receiving this reply, the delighted monarch proceeded with the building of the thūpa. At the completion for the tenth time up to the ledge on which flower-offerings are deposited, ten kúṭis of bricks (had been consumed).

The priesthood, for the purpose of obtaining (méghavaṇṇa) cloud-coloured stones for the formation of the receptacle of the relic, assigned the task of procuring them to the sámāṇéras Uttara and Sumana, saying, "Bring ye them." They, repairing to Uttarakuru, brought six beautiful cloud-coloured stones, in length and breadth eighty cubits and eight inches in thickness, of the tint of the "gaṇṭhi" flower, without flaw, and resplendent like the sun. On the flower-offering ledge, in the centre, the inspired théras placed one (of the slabs), and on the four sides they arranged four of them in the form of a box. The other, to be used for the cover, they placed to the eastward, where it was not seen. For the centre of this relic receptacle, the rájá caused to be made an exquisitely beautiful bo-tree ⁵in gold. The height of the stem, ⁶including the five branches, was eighteen cubits: ⁷the root was coral: ⁸he planted (the tree) in an emerald. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem, ⁹eight inches in circumference, flower-creepers, representations of quadrupeds, and of the "haṇṣa," and other birds, shone forth. Above this (receptacle of the relic), around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and in various parts

¹ Dele.

² "to worship the great thūpa."

³ "worship."

⁴ "Tathágata ('the successor of former Buddhas')."

⁵ "No sooner were the three ledges for laying offerings of flowers built up with bricks and raised, than the théras, who were endued with spiritual power,"

⁶ "made of precious things."

⁷ Dele.

⁸ Insert "it had five branches."

⁹ "it was fixed on emerald ground."

¹⁰ "there were representations of the eight auspicious objects (aṣṭa-maṅgalikā), flower-plants, and beautiful rows of quadrupeds and haṇṣas."

garlands of flowers (were suspended). At the four corners of the canopy a bunch exclusively of pearls was suspended, each of them valued at nine lacs: emblems of the sun, moon, and stars, and the various species of *flowers*, represented in gems, were appended to the canopy. In (the formation of) that canopy were spread out eight thousand pieces of valuable cloths of various description and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a "neli" were studded. At the foot of the bo-tree rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the king placed a resplendent golden image of Buddha (in the attitude in which he achieved buddhahood at the foot of the bo-tree at Uruvéla in the kingdom of Magadha). The features and members of that image were represented in their several appropriate colours, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahábrahma, bearing the silver parasol of dominion; Sakka, the inaugurator, with his "vijayuttara" chank; Pañcasikha with his harp in his hand; Kálanága together with his band of singers and dancers; the hundred armed Mára (Death) mounted on his elephant (Girimékhala), and surrounded by his host of attendants.

Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "kóti." ¹*In the north-eastern direction from the bo-tree there was an altar arranged, made of the various descriptions of gems, costing a "kóti" of treasure. The various acts performed at each of the places at which (Buddha had tarried) for the seven times seven days (before his public entry into Bārānasi), he most fully represented (in this relic receptacle); as well as (all the subsequent important works of his mission, viz.):* Brahmá in the act of supplicating Buddha to expound his doctrines; the proclamation of the sovereign supremacy of his faith (at Bārānasi); the ordination of Yasa; the ordination of the Bhaddavaggiyá princes; the conversion of the Jāṭila sect; the advance of Bimbisára (to meet Buddha); his entrance into the city of Rájagaha; the acceptance of the Véluvana temple (at Rájagaha); his eighty principal disciples ²*there (resident)*; the journey to Kapilavattu, and the golden "chañkama" there; the ordination of (his son) Ráhula and of (his cousin) Nanda; the acceptance of the Jéta temple (at Sávatthi); the miracle of two opposite ³*results* performed at the foot of the ⁴*amba* tree (at the gates of Sávatthi); ⁵*his sermon* delivered in the Távatisa heavens (to his mother Máya and the other inhabitants of those heavens); the miracle performed unto the dévas at his descent (from the heavens, where he had tarried three months expounding the "abhidhamma"); the interrogation of the assembled théras (at the gates of Sañkapura, at which he alighted on his descent from the Távatisa heavens, and where he was received by Sáriputta at the head of the priesthood); the delivery of the "Mahásamaya" discourse (at Kapilavattu, pursuant to the example of all preceding Buddhas); the monitory discourse addressed to (his son) Ráhula (at Kapilavattu after he entered into priesthood); the delivery of the Mahámaggala discourse (at Sávatthi, also pursuant to the example of preceding Buddhas); the assembly (to

¹ "lotuses."

² "There was also a bed (representing that on which Buddha rested immediately after he had attained enlightenment) with its head towards the bodhi tree, adorned with," &c.

³ *Dele.*

⁴ "gaṇḍamba tree."

⁵ "phenomena."

⁶ "the discourses." The Abhidhamma,

witness the attack on Buddha made at Rájagaha by the elephant) Dhanapála ; the discourse addressed to A'javaka (at A'javipura) ; the *'discourse on the string of amputated fingers (at Sávatthi)* ; the subjection of (the nága rájá Apalála 'at) ; the (series of) discourses addressed to the Párayana brahman tribe (at Rájagaha) ; as also the *'revelation of (Buddha's) approaching demise (communicated to him by Mára three months before it took place at Pává)* ; the acceptance of the alms-offering prepared of hog's flesh (presented by Cunda at Pává, which was the last substantial repast Buddha partook of) ; and of the couple of "sindivaṇṇa" cloths (presented to Buddha by the trader Pukkusa on his journey to Kusinára to fulfil his predicted destiny) ; the draught of water which became clear (on the disciple A'nanda's taking it for Buddha from the river Kukuta, the stream of which was muddy when he first approached it to draw the water) ; his "parinibbána" (at Kusinára) ; the lamentation of dévas and men (on the demise of Buddha) ; the prostration at the feet (of Buddha on the funeral pile) of the théra (Mahá Kassapa, who repaired to Kusinára by his miraculous powers from Himavanta to fulfil this predestined duty) ; the self-ignition of the pile (which would not take fire before Mahá Kassapa arrived) ; the extinction of the fire, as also the honours rendered there ; the partition of (Buddha's) relics by the (brahman) Dóṇa. By this (monarch) of illustrious descent, many of the "Játaka" (the former existences of Buddha), which were the best calculated to turn the hearts of his people, to conversion, were also represented. He caused Buddha's acts during his existence as Vessantara rájá to be depicted in detail ; as well as (his history) from the period of his descent from Tusitapura to his attaining buddhahood at the foot of the bo-tree. At the farthest point of the four sides (of the relic receptacle) the four great (mythological) kings (Dhataratṭha, Virulha, Virúpakka, and Vessavana) were represented ; thirty-three dévas and thirty-two *'princes* ; twenty-eight chiefs of yakkhas ; above these again, dévas bowing down with clasped hands raised over their heads ; still higher others bearing vases of flowers ; dancing dévas and chanting dévas ; dévas holding up mirrors, as well as those bearing bouquets of flowers ; dévas carrying flowers, and other dévas under various forms ; dévas bearing rows of boughs made of jewels ; and among them (representations of) the "dhammacakka" ; rows of dévas carrying swords ; as also rows bearing refection dishes. On their heads, rows of lamps, in height five cubits, filled with aromatic oil and lighted with wicks made of fine cloth, blazed forth. In the four corners of the receptacle a bough made of coral, each surmounted with a gem. In the four corners also shone forth a cluster, each of gold, gems, and pearls, as well as of lapis lazuli. In that relic receptacle on the wall made of the cloud-coloured stone, streams of lightning were represented illuminating and setting off (the apartment). The monarch caused all the images in this relic receptacle to be made of pure² gold, costing a "kóṭi." The chief théra Indagutta, master of the six branches of doctrinal knowledge, and endowed with profound wisdom, who had commenced the undertaking, superintended the whole execution of it himself. By the supernatural agency of the king, by the supernatural agency of the dévatás, and by the supernatural agency of the arhat priests, all these (offerings) were arranged (in the receptacle) without crowding the space.

¹ "conversion of Aṅgulimála."

² There is no omission in the text here as the asterisks would indicate.

³ "relinquishment of Buddha's full term of life (three months before his death)."

⁴ "princesses."

⁵ *Inscr* "solid."

By the truly wise man, sincerely endowed with faith, the presentation of offerings unto the deity of propitious advent, the supreme of the universe, the dispeller of the darkness of sin, the object worthy of offerings when living, and unto his relics when reduced to atoms, and conducing to the spiritual welfare of mankind, being both duly weighed; each act of piety will appear of equal importance (with the other); and as if unto the living deity himself of felicitous advent, he would render offerings to the relics of the divine sage.

The thirtieth chapter in the Mahāvagga, entitled "The Description of the Receptacle for the Relics," composed equally for the delight and affliction of righteous men.

CHAPTER XXXI.

THE vanquisher of foes (Duṭṭha Gāmaṇi) having perfected the works to be executed within the relic receptacle, convening an assembly of the priesthood, thus addressed them: "The works that were to be executed by me in the relic receptacle are completed; to-morrow I shall enshrine the relics. I order, bear in mind the relics." The monarch having thus delivered himself, returned to the city. Thereupon the priesthood consulted together as to the priest to be selected to bring the relics; and they assigned the office of *escorting* the relics to the disciple named Sôguttara, who resided in the Pájá parivépa, and was master of the six departments of doctrinal knowledge.

During the pilgrimage (on earth of Buddha), the compassionating saviour of the world, this personage had (in a former existence) been a youth of the name Nanduttara; who, having invited the supreme Buddha with his disciples, had entertained them on the banks of the river (Ganges). The divine teacher with his sacerdotal retinue embarked there at Payāga-paṭṭana in a vessel; and the thera Bhaddaji (one of these disciples), master of the six branches of doctrinal knowledge, and endowed with supernatural powers, observing a great whirlpool (in the river), thus spoke to the fraternity: "Here is submerged the golden palace, twenty-five yôjanas in extent, which had been occupied by me, in my existence as king Mahāpanāda (at the commencement of the "kappa")." The incredulous among the priests (on board), "on approaching the whirlpool in the river, reported the circumstance to the divine teacher. The said divine teacher (addressing himself to Bhaddaji) said, "Remove this scepticism of the priesthood." Thereupon that individual, in order that he might manifest his power over the Brahmālôka heavens, by his supernatural gift springing up into the air to the height of seven palmyra trees, and stretching out his arm, brought to the spot (where he was poised) the Dussathûpa, (in which the dress laid aside by Buddha as prince Siddhattha, on his entering into priesthood was enshrined in the Brahmālôka heaven, for its spiritual welfare) and exhibited it to the people. Thereafter, having restored it to its former position, returning to the (vessel on the) river, by his

¹ "Offerings presented in (sincere faith) by a lover of mankind unto the blessed, the adorable, the supreme, and the enlightened Buddha while he yet lived, and those offered unto his relics which were dispersed (at his death),—are both equal in merit. Bearing this in mind, let the wise man, adorning himself with the ornaments of faith and virtue, make offerings unto the relics of the Sage as unto the living Lord himself."

² "procuring."

³ "(Now at one time), during the pilgrimage of our Lord on earth for the benefit of mankind, a certain youth, by name Nanduttara, who dwelt on the banks of the Ganges, invited the supreme Buddha with his disciples and entertained them."

⁴ Insert "The stream of the Ganges comes in contact therewith at this place, (and thus creates this whirlpool)."

⁵ *Dele.*

supernatural powers he raised from the bed of the river the (submerged) palace, by laying hold of it, by a pinnacle, with his toes; and having exhibited it to the people he threw it back there. The youth Nanduttara, seeing the miracle, *'spontaneously (arrived at this conviction): "It will be permitted to me to bring away a relic appropriated by another."*

On account of this occurrence (which had taken place in a former existence) the priesthood selected *'Sónuttara a (sānuvāra) priest, sixteen years of age,* for the execution of this commission. He inquired of the priesthood *"From whence can I bring relics?"* The priesthood *'thus replied to this thera: "The relic are these. The ruler of the universe, when seated on the throne on which he attained 'parinibbāna,' in order that he might provide for the spiritual welfare of the world by means of relics, thus addressed himself to (Sakka) the supreme of dévas, regarding these relics: 'Lord of dévas, out of eight 'dōṇas' of my corporeal relics one 'dōṇa' will be preserved' as an object of worship by the people of Kōliya (in Jambudīpa): it will be transferred from thence to Nāgalōka, where it will be worshipped by the nāgas; and ultimately it will be enshrined in the Mahāthūpa, in the land Laṇḍā.'*

"The pre-eminent priest, the thera Mahā Kassapa, being endowed with the foresight of divination, in order that he might be prepared for the extensive requisition which would be made (at a future period) by the monarch Dhammāsōka for relics, (by application) to king Ajātasattu caused a great enshrinement of relics to be celebrated with every sacred solemnity, in the neighbourhood of Rājagaha, and he transferred the other seven dōṇas of relics (thither): but being cognizant of the wish of the divine teacher (Buddha), he did not remove the 'dōṇa' deposited at Rāmagāma.

"The monarch Dhammāsōka seeing this great 'shrine of relics, resolved on 'the distribution of the eighth dōṇa also. When the day had been fixed for enshrining these relics in the great thūpa at (Pupphapura, removing them from Rāmagāma), on that occasion also the sanctified ministers of religion prohibited Dhammāsōka. The said thūpa, which stood at Rāmagāma on the bank of the Ganges, by the action of the current (in fulfilment of Buddha's prediction) was destroyed. The casket containing the relic being drifted into the ocean, stationed itself at the point where the stream (of the Ganges) spreads in two opposite directions (on encountering the ocean), on a bed of gems, dazzling by the brilliancy of their rays. Nāgas discovering this casket, repairing to the nāga land Mañjērika, reported the circumstance to the nāga rājā Kāla. He proceeding thither attended by ten thousand kōṭis of nāgas, and making offerings to the said relics, with the utmost solemnity removed them to his own realm. Erecting there a thūpa of the most precious materials, as well as an edifice over it, with the most ardent devotion he with his nāgas incessantly made offerings to the same. It is guarded with the greatest vigilance; (nevertheless) repairing thither bring the relics hither:

¹ "made this aspiration, namely. "May I (in a future existence) be endued with the power of bringing away a relic that is in the possession of another."

² "the monk Sōnuttara, albeit he was only sixteen years old."

³ "then described the relics to the thera in this wise: 'The Chief of the world while lying on his bed of final emancipation.'" &c.

⁴ "at Rāmagāma.

⁵ "seeing that an extensive diffusion of relics. *Del.*

⁷ "collection of relics for enshrinement. *"procuring.*

⁸ "But the sanctified priests who were there dissuaded Dhammāsōka, saying, 'It has been reserved by the Conqueror (Buddha) for enshrinement in the great thūpa (Ruvanvelī).'"

¹⁰ "Now the."

¹¹ "rested on a bed of gems."

¹² "and remained there covered with a halo of rays."

to-morrow the protector of the land will celebrate the enshrining of the relics."

Having attentively listened to the address thus made to him, and replying "Sádhu," he returned to his own parivéṇa, meditating as to the period at which he ought to depart on his mission.

The monarch (Duṭṭha Gámaní), in order that all things might be prepared in due order, caused proclamation to be made by beat of drums: "To-morrow the enshrining of relics will take place;" and enjoined that the whole town, as well as the roads leading (to the Mahávihāra), should be decorated, and that the inhabitants of the capital should appear in their best attire. Sakka, the supreme of dévas, sending for Vissakamma, had the whole of Lapká decorated in every possible way. At the four gates of the city the ruler of men provided, for the accommodation of the people, clothing and food of every description. On the full moon day, in the evening, this popular (monarch), wise in the administration of regal affairs, adorned in all the insignia of majesty, and attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses, and chariots, resplendent by the perfection of their equipment; mounting his state carriage, (to which) four perfectly white steeds of the Sindhava breed (were harnessed), stood, bearing a golden casket for (the reception of) the relics, under the white canopy of dominion. Sending forward the superb state elephant Kaṇḍula fully caparisoned to lead the procession, men and women (carrying) one thousand and eight exquisitely resplendent "puṇṇaghata" (replenished vases) encircled the state carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colours, surrounded (the car). From the united crash of every description of instrumental and vocal music, and the sounds heard from different quarters, produced by the movements of elephants, horses, and carriages, the earth appeared to be rending asunder. This pre-eminently gifted sovereign, progressing in state to the Mahámégha garden, shone forth like the king of dévas in his progress to his own garden Nandana.

The priest Sôṇuttara, while yet at his parivéṇa, hearing for the first time the burst of the musical sounds which announced the procession to be in motion, instantly diving into the earth, and proceeding (subterraneously) to the land of nágas, there presented himself to the nága rájá. The nága king rising from his throne, and reverentially bowing down to him, seated him (thereon); and having shown him every mark of respect, inquired from what land he had come. On his having explained himself, he then asked the théra for what purpose he had come; who, after detailing all the principal objects, then delivered the message of the priesthood: "For the purpose of enshrining at the Maháthúpa, pursuant to the predictive injunction of Buddha, do thou surrender to me the relics which have fallen into thy hands." On hearing this demand, the nága rájá, plunged into the deepest consternation, thus thought: "Surely this sanctified character is endowed with power to obtain them by forcible means; therefore it is expedient that the relics should be transferred to some other place"; and ¹ (*secretly*) *signified* to his nephew, who was standing by, "By some means or other (*let this be done*)." That individual, whose name was Vásuladatta, understanding his uncle's intention, hastening to the relic apartment swallowed the relic casket; and repairing to the foot of mount Méru (and by his supernatural powers extending his own dimensions) to three hundred yójanas, with a hood

¹ "intimated his purpose by a sign."

² *Dele.*

¹ forty *yōjanas* broad, coiling himself up, remained there. This preternaturally-gifted *nāga*, spreading out thousands of hoods and retaining his coiled-up position, emitted smoke and ² lightning; and calling forth thousands of snakes similar to himself, and encircling himself with them, remained coiled there. On this occasion, innumerable *dévas* and *nāgas* assembled at this place, saying, "Let us witness the contest between these two *parties*, the snakes (and the *théra*)."

The uncle, satisfying himself that the relics had been removed by his nephew, thus replied to the *théra*: "The relics are not in my possession." The said *théra*, revealing to the *nāga rājā* the travels of these relics from the commencement (to their arrival in the land of *nāgas*), said, "Give up those relics to me." The ophite king, in order that he might *indicate to the théra* (that he must search) elsewhere, escorting and conducting him to the relic apartment, proved that (point) to him. The priest beholding the *cētiya* and the *cētiya* apartment, both exquisitely constructed, and superbly ornamented in various ways with every description of treasure, exclaimed, "All the accumulated treasures in *Lapká* would fall short of the value of the last step of the stair (of this apartment); who shall describe the rest!" ³(The *nāga* king, forgetting his previous declaration that the relics were not there, retorted): "Priest, the removal of the relic from a place where it is preserved in so perfect a manner, to a place inferior in the means of doing honour to it, surely cannot be right?" (*Sópattara* replied): "Nāga, it is not vouchsafed unto you *nāgas* to attain ⁴the four superior grades of sanctification: it is quite right, therefore, to remove the relics to a place where ⁵the four superior grades of sanctification are attainable. *Tathāgatas* (*Buddhas*) are born to redeem beings endowed with existence from the miseries inseparable from *sapśāra* (interminable transmigration). In the present case also there is an object of *Buddha's* (to be accomplished). In fulfilment thereof I remove these relics. On this very day the monarch (of *Lapká*) is to effect the enshrinement of the relics. Therefore, without causing unavailing delays, instantly surrender the relics."

The *nāga* ⁶insidiously rejoined: "Lord, ⁷as thou (of course) seest the relics, taking them begone." The *théra* made him repeat that declaration three times. Thereupon the *théra*, without moving from that spot, miraculously creating an invisibly attenuated arm, and thrusting its hand down the mouth of the nephew (at mount *Méru*) instantly possessed himself of the relic casket. Then saying (to *Kāla*), "Nāga, rest thou here"; rending the earth, he reascended at his *parivépa* (at *Anurādhapura*).

The *nāga rājā* then sent a message to his nephew to bring back the relics, informing him at the same time, "The priest is gone, completely deceived by us." In the meantime, the nephew becoming conscious that the casket was no longer in his stomach, returning, imparted the same to his uncle with loud lamentations. Then it was that the *nāga rājā*, exclaiming, "It is we who are deceived," wept. The afflicted *nāgas* also all mourned (the loss of the relic). The *dévas* assembled (at *Méru* to witness the conflict), exulting

¹ "one *yōjana*."

² "fire."

³ "nāgas." The word *nāga* means a serpent as well as a chief or magnate used here to apply to both the snake and the *théra*.

⁴ "make an impression on the *théra* in another way, took him to the *cētiya* house and praised the beauty thereof, saying. 'Behold, O priest, this *cētiya* and the house which covers it, so exquisitely built and adorned with divers gems.' All the," &c.

⁵ *Dele*.

⁶ "to an understanding of the four Great Truths."

⁷ "an understanding of the four Great Truths is."

⁸ *Dele*.

⁹ "if thou seest the relics, take them and depart."

at the priest's victory over the nága, and making offerings to the relics, accompanied him (hither).

The nágas, who were in the deepest affliction at the removal of the relics, also presenting themselves, full of lamentation, to the théras (at Anurádhapura), wept. The priesthood, out of compassion to them, bestowed on them ¹*a trifling relic*. They delighted thereat, departing (to the land of nágas), brought back treasures worthy of being presented as offerings.

Sakka, with his host of dévas, repaired to this spot, taking with him a gem-set throne and a golden casket; and arranged that throne in a superb golden hall, constructed by Vissakanma himself, on the spot where the théra was to emerge from the earth. Receiving the casket of relics from the hands of the said théra (as he emerged), and encasing it in the casket (prepared by himself), deposited it on that superb throne. Brahma was in attendance bearing his parasol; Santusita with his "cámara"; Suyama with his jewelled fan; and Sakka with his chank filled with consecrated water. The four great kings (of the Cātummahārājika heavens) stood there with drawn swords; and thirty-three supernaturally-gifted dévas bearing baskets of flowers.² There stood thirty-two princesses ³*making offerings of "pāricchatta" flowers*; and twenty-eight yakkha chiefs, ⁴*with lighted torches*, ranged themselves as a guard of protection, driving away the fierce yakkhas. There stood Pañcasikha striking the harp; and Timbaru, with his stage arranged, dancing and singing; innumerable dévas singing melodious strains; and the nága rájá Mahākála rendering every mark of honour. The host of dévatās kept up their celestial music, poured forth their heavenly songs, and caused fragrant showers to descend.

The aforesaid théra Indagutta, in order that he might prevent the interference of Mára (Death), caused a metallic parasol to be produced which covered the whole "cakkavála." In the front of the relics, at five several places, all the priests kept up chants.

The delighted mahārájá Duṭṭha Gámaní repaired thither, and depositing the relics in the golden casket which he had brought in procession on the crown of his head, placed them on the throne; and having made offerings and bowed down in worship to the relics, there stationed himself, with clasped hands uplifted in adoration. Beholding these divine parasols and other paraphernalia, and heavenly fragrant (flowers and incense), and hearing all this celestial music, while at the same time Brahma and the dévas were invisible (to him), the monarch delighted and overcome by the wonders of these miracles dedicated his canopy of dominion to the relics, and invested them with the sovereignty of Lapká; exclaiming in the exuberance of his joy, "Thrice over do I dedicate my kingdom to the ⁵*redeemer* of the world, the divine teacher, the bearer of the triple canopy—the canopy of the heavenly host, the canopy of mortals, and the canopy of eternal emancipation"; and accordingly he dedicated the empire of Lapká three times successively to the relics.

The monarch attended by dévas and men, and bearing on his head the casket containing the relics, making presentations of offerings thereto, and surrounded by the priesthood, marched in procession round the thúpa; and then ascending it on the eastern side, he descended into the relic receptacle. Surrounding this supreme thúpa on all sides, stood ninety-six "kóṭis" of "arhat" priests with uplifted clasped hands. While the ruler of men, having descended to the relic receptacle, was in the act of deciding, "Let me deposit them on this invaluable splendid altar"; the relics, together with the casket

¹ "a few relics." ² Add "and making offerings of 'pāricchatta flowers.'"

³ "bearing lighted torches."

⁴ *Dele.*

⁵ "lord."

rising up from his head to the height of seven palmyra trees, remained poised in the air. The casket then opened spontaneously, and the relics disengaging themselves therefrom and assuming the form of Buddha, resplendent with his special attributes, according to the resolve made by the deity of felicitous advent while living, they worked a¹ miracle ^{of two opposite results}, similar to the one performed by Buddha at the foot of the gaṇḍamba tree.

On witnessing this miracle, twelve kōtis of dévas and men, impelled by the ardour of their devotion, attained the sanctification of "arhat." The rest who attained the other three stages of sanctification are innumerable.

These (relics) relinquishing the assumed personification of Buddha, reverted to the casket, and then the casket descended on the head of the rájá. This ^{chief} of victors (Duṭṭha Gámani), together with the théra Indagutta and the band of musicians and choristers, ^{entering the relic receptacle}, and moving in procession round the ^{pre-eminent throne}, deposited it on the golden altar. ^{Bathing his feet and hands with the fragrant water poured on them, and anointing them with the four aromatic unctions}, the ruler of the land, the delight of the people, with the profoundest reverence opened the casket, and taking up the relics made this aspiration: "If it be destined that these relics should permanently repose ^{anywhere}, and if it be destined that these relics should remain enshrined (here), providing a refuge of salvation to the people; may they, assuming the form of the divine teacher when ^{seated on the throne} on which he attained 'parinibbána,' recline on the superb invaluable altar already prepared here." Having thus prayed, he deposited the relics on the supreme altar; and the relics assuming the desired form reposed themselves on that pre-eminent altar.

Thus the relics were enshrined on the fifteenth day of the bright half of the month "ásáhi," being the full moon, and under the constellation "uttarásáha." ^{From the enshrining of the relics} the great earth quaked, and in various ways divers miracles were performed. The devoted monarch dedicated his imperial canopy to the relics, and for seven days invested them with the sovereignty over the whole of Lapká; and while within the receptacle he made an offering of all the regal ornaments he had on his person. The band of musicians and choristers, the ministers of state, the people in attendance, and the dévatás did the same.

The monarch bestowing on the priesthood robes, cane sugar, buffalo butter, and other offerings, kept up throughout the night chants hymned by the priests. Next day this regardful monarch of the welfare of his people caused it to be proclaimed by beat of drums through the capital: "Let all my people during the ensuing seven days worship the relics."

The chief théra Indagutta, pre-eminent² gifted with supernatural powers, formed this aspiration: "May the inhabitants of Lapká, who are desirous of worshipping the relics, instantly repairing hither, worship the relics; and in like manner return to their respective homes!" His prayer came to pass accordingly.

This indefatigable great monarch having kept up alms-offerings for seven days, without interruption, to the great body of priests, thus addressed them: "The task assigned to me within the relic receptacle has been accomplished: let the priesthood who are acquainted therewith proceed to close the receptacle." The priesthood allotted the task to the two sámañéras (Uttara and Sumana), who closed the relic receptacle with the stone brought by

¹ Insert "biform."

² "illustrious chief."

³ "relic receptacle, entered it and deposited the casket."

⁴ "Washing his hands."

⁵ "lying on the bed."

⁶ Dele.

⁷ Dele.

⁸ "undisturbed by any (enemies)."

⁹ "Simultaneously with."

them. The sanctified ministers of religion moreover formed these aspirations : " May the flowers offered here never perish ! May these aromatic drugs never deteriorate ! May these lamps never be extinguished ! May no injury, from any circumstance whatever, be sustained by these ! May these cloud-coloured stones (of the receptacle) for ever continue joined, without showing an interstice ! " ¹ *All this came to pass accordingly.*

This regardful sovereign then issued this order : " If the people at large are desirous of enshrining relics, let them do so." And the populace, according to their means, enshrined thousands of relics on the top of the shrine of the principal relics (before the masonry dome was closed).

Inclosing all these, the rájá completed (the dome of) the thúpa : at this point (on the crown of the dome) he formed on the cétiya its square capital, (on which the spire was to be based).

² *Thus (like unto Duttá Gámani, some) truly pious men, for the purpose of individually earning for themselves the supreme of all rewards (nibbuti), accumulate acts of the purest piety ; and again (also like unto Duttá Gámani, other) men endowed with the purest spirit of piety, born in every grade in society (from the khattiya and the brahma to the lowest class), on account of the spiritual welfare of the human race at large perform (similar acts of pious merit).*

The thirty-first chapter in the Mahāvagga, entitled " The Enshrining of the Relics," composed equally for the delight and affliction of righteous men.

CHAPTER XXXII.

WHEN the construction of the spire and the plastering of the cétiya alone remained to be completed, the rájá was afflicted with the disease which terminated his existence. Sending for his younger brother Tissa from Dighavápi, he said to him, " Perfect the work still left unfinished at the thúpa." As his brother was in the last stage of weakness (and as he was desirous of exhibiting the cétiya to him in its completed form) this prince caused a case, made of white cloths, to be sewed by seamsters, and enveloped the cétiya therewith. He also employed painters to paint the pannelled basement ; and thereupon rows of filled vases, and ornaments radiating like the five fingers (were represented). He employed parasol-frame-weavers to form the frame of a temporary spire, made of bamboos ; and in the same manner with "kharapatta" he formed a (temporary) parapet round the pinnacle, representing thereon the sun and the moon ; and having painted the same most beautifully with red stick lac and "kupkuma," he made this announcement to the king : "The work which was to be performed at the thúpa is completed."

The ruler of the land repaired thither, carried extended on his "siviká"; and causing himself to be borne in the "siviká" round the cétiya, and having bowed down thereto in worship ³ *near its southern entrance*,—extending himself on a carpet spread on the ground,⁴ and turning on his right side, he gazed on this pre-eminent Maháthúpa ; and then turning on his left side, he fixed his eyes on the magnificent Lóhapásáda ; and finding himself at the same time encircled by the priesthood, he was filled with joy. The number of priests who congregated on that occasion to inquire after the patient were ninety-six

¹ *Dele.*

² " So do good men, pure in heart, themselves perform, and also cause others to perform, pure actions, which are the means of securing the highest of all blessings as well as of obtaining a multitude of followers of divers kinds."

³ *Omit.*

⁴ *Insert "near its southern entrance"*

"kóṭis." These ministers of religion, in their separate fraternities, hymned forth their prayers (for the royal patient's spiritual consolation).

The monarch noticing that the théra Thérapputtābhaya was not present on this occasion, thus meditated : "There was a great warrior, who had fought twenty-eight pitched battles by my side, undaunted, and without retreating a step : but now that he is a théra, by the name of Thérapputtābhaya, though he sees me struggling with death, and on the eve of being vanquished, does not approach me." The said théra, who was resident at the Pañjali mountain, at the source of the river Karinda, cognizant of his meditation, attended by a retinue of five hundred sanctified disciples, and, by their supernatural power, travelling through the air, descended, and arranged themselves around the monarch.

The rájá, overjoyed at beholding him, and causing him to be seated immediately in front of him, thus addressed him : "In times past, supported by thee, (one of) my ten warriors, I engaged in war : now-single handed I have commenced my conflict with Death. It will not be permitted to me to overcome this mortal antagonist."

The théra replied : "Mahárájá, ruler of men, compose thyself. Without subduing the dominion of the foe, Sin, the power of the foe, Death, is invincible. For by our divine teacher it has been announced, that all that is launched into this transitory world will most assuredly perish ; the whole creation, therefore, is perishable. This principle of dissolution (continued Thérapputtābhaya) uninfluenced by the impulses of shame or fear, exerts its power even over Buddha. From hence impress thyself with the conviction, that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one (in the character of the sámāṇéra priest, resident at the Tissārāma vihāra) *'imbued with the purest of piety while on the eve of transmigration to the 'Dévaloka' world, relinquishing that heavenly beatitude, and repairing thither, thou didst perform manifold acts of piety in various ways. 'By thy having reduced this realm under one sovereignty, and restored the glorification of the faith, a great service has been rendered. Lord ! call to thy recollection the many acts of piety performed from that period to the present day, and consolation will be inevitably derived by thee.'*"

The rájá on hearing this exhortation of the théra, received the greatest relief ; and thus addressed him : "*Thou supportest me 'then even in my struggle with Death.'*" The consoled (monarch) instantly causing to be brought the "puññapothhakaṃ" (register of deeds of piety), commanded his secretary to read (its contents), who accordingly read aloud the said record : "One hundred, minus one, vihāras have been constructed by the Mahárájá. The Maricavāṭṭi vihāra cost nineteen kóṭis ; the pre-eminent Lohapāsāda was built for thirty kóṭis ; in the construction of Maháthúpa twenty invaluable treasures were expended ; the rest of the works at the Maháthúpa, executed by this truly wise personage, cost a thousand kóṭis." "O Mahárájá (continued the secretary), during the prevalence in the Koṭṭhaka division of a famine, to such an extent that the inhabitants lived on the young sprouts of trees, and (therefore) called the 'aggakkháyika' famine, two invaluable ear-ornaments were given away, in the fervour of thy devotion, in order that thou

¹ "thy ambition to do good was truly great ; for when the world of the gods was then even nigh unto thee (and thou couldst have been born therein) thou didst renounce."

² "The object of thy."

³ "was that thou mightest restore the glory."

⁴ Omit.

⁵ "Verily, thou."

⁶ Omit.

mightest become the eminent donor of a mess made of *'kangu seed, which had already commenced to get sown,* to five eminent théras, who had overcome the dominion of sin." On (the secretary) proceeding to read "On the defeat at the battle fought at Oúlānganiya, in his flight, the call of refection being set up, disregarding of himself, to a sanctified minister who approached travelling through the air, the repast contained in his golden dish was given,"—the monarch interrupting him (proceeded to narrate his acts after his accession) : "The festivals of seven days at the great (Maricavaṭṭi) vihāra ; in like manner¹ the festival at the (Lóha) pásāda ; as also ²the festival of seven days at the Maháthúpa ; in like manner at the enshrining of the relics, to the priesthood of both sexes, who had come from the four quarters of the globe, a sumptuous alms-offering had been kept up, without the slightest omission, by me in great profusion. I have celebrated the great '*vesákha*' festival four and twenty times. I have bestowed, on three separate occasions, on the whole priesthood in the island the three garments (which constitute the sacerdotal robes). On five several occasions I have conferred, with the most gratified feelings, on the national church, the sovereignty over this land, for a term of seven days in each instance. I have constantly celebrated, in offerings to the deity of felicitous advent, in twelve different places, an illumination of seven thousand lamps, lit with clarified butter and white wicks. I have daily maintained at eighteen different places (hospitals) provided with suitable diet, and medicines prepared by medical practitioners for the infirm. I have bestowed at four and forty places rice prepared with sugar and honey ; and at the same number of places rice prepared with butter ; at the same number of places confectionery dressed in clarified butter ; at the same places, ordinary rice, constantly. I have provided monthly '*all the vihāras* in Laṅká with lamp oil, for the '*eight*' upósatha' days in each month. Having learnt that the office of expounding the scriptures was an act of greater merit than the bestowal of offerings, 'I will to-morrow,' I exclaimed, 'in the midst of the priesthood, ascend the pulpit on the ground floor of the Lóhapásāda, and expound the '*maṅgala*' discourse of Buddha to the priesthood' ; but when I had taken my place, from reverential deference to the ministers of religion, I found myself incapable of uttering. From that period, I have caused the preaching of religious discourses to be kept up in the vihāras in various parts of Laṅká, supporting the ministers of religion who were gifted with the power of preaching. I have caused to be provided for each priest endowed with the gift of preaching, clarified butter, sugar, and honey, a '*nāli*' of each ; I have provided a '*piece* of liquorice of the '*breadth* of the four fingers of the hand ; ³*I have provided also* two cloths for each. But all these offerings having been conferred in the days of my prosperity, do not afford me any mental relief. The two offerings made by me, disregarding of my own fate, when I was '*a pious character afflicted* in adversity, are those which alone administer comfort to my mind."

The aforesaid Abhayathéra, hearing this declaration of the rájá, explained ¹⁰*from various passages (of the "tepitaka")* the causes which led to the monarch being especially comforted by the recollection of those two offerings ; (and thus proceeded) : "The chief théra MáliyaDéva, one of the five priests who had accepted the *kāṅgu* mess, dividing the same among five hundred of the fraternity resident at the mountain Sumana, himself also partook of it.

¹ "*kangu* and acidulated sauce." *Kāṅgu* is a sort of millet, panick seed, which, when boiled, makes an excellent meal.

² "At the."

³ Omit.

⁴ "and."

⁵ Insert "at."

⁶ "handful."

⁷ Omit.

⁸ "the eight vihāras."

⁹ "length."

¹⁰ Omit.

(Another of these five) the théra Dhammagutta, the 'earthquake', partook of his portion with five hundred of the fraternity of Kalyāṇi vihāra. (The third) the théra Dhammadinna, of Talaṅga, partook of his portion, dividing it with twelve thousand of the fraternity of Piyaṅgudīpa. (The fourth) the théra Khuddatissa, endowed with miraculous powers, resident at Maṅgaṇa, partook of his share, dividing it with sixty thousand of the fraternity of Kēlāsa. (The fifth) the chief théra Mahābyaggha, partook of his portion, dividing it with five hundred of the fraternity of Ukkunaga vihāra. The théra (Tissa, the son of a certain kuṭumbaka) who had accepted the rice offered in the golden dish (at the Kappakandara river) partook thereof, dividing it with twelve thousand of the fraternity of Piyaṅgudīpa." The théra Abhaya having thus spoken, administered mental comfort to the king. The rájá having derived consolation, thereupon replied to the théra: "For four and twenty years have I been the patron of the priesthood: may even my corpse be rendered subservient to the protection of the ministers of the faith! Do ye, therefore, consume the corpse of him who has been (as submissive as) a slave to the priesthood, in some conspicuous spot in the yard of the 'upósatha' hall 'ut the Maháthúpa." Having expressed these wishes, he addressed his younger brother: "My beloved Tissa, do thou complete, in the most efficient and perfect manner, all that remains to be done at the Maháthúpa: present flower-offerings morning and evening at the Maháthúpa: keep up three times a day (the sacred service with) the full band of musicians at the Maháthúpa. Whatever may have been the offerings prescribed by me to be made to the religion of the deity of felicitous advent, do thou, my child, keep up, without any diminution. My beloved, in no respects, in the offices rendered to the priesthood, let there be any intermission." Having thus admonished him, the ruler of the land dropped into silence.

At that instant the assembled priesthood simultaneously chanted forth a hymn; and from the six dévalókas dévatás presented themselves in six chariots. These dévas remaining in their cars, separately (implored) the monarch: "Rája, repair to our delightful dévalóka." The king hearing their (clamorous) entreaty, silenced them by a signal of his hand, which implied, "As long as I am listening to the doctrines of Buddha, so long must ye wait." The priests, imagining that he wished to arrest the progress of the hymn, (abruptly) ceased their chant. The rájá inquired the cause thereof. They answered, "Because by the signal made (we understood thee) to say 'stop.'" The king rejoining, "Lords, not so," explained what the signal meant. On hearing this explanation, some of the assembly (as the dévas and chariots were invisible to them) observed: "Surely this (monarch) is thus supplicating, overawed by the dread of death." For the purpose of removing this misconception, the théra Abhaya thus addressed the monarch: "What should be done to make manifest that they (the dévas and chariots) are in attendance?" The all-wise king flung wreaths of flowers into the air. They, attaching themselves separately one to each chariot, remained pendent. The multitude witnessing these pendent wreaths were disabused of their misconception.

The rájá then thus addressed himself to the théra: "Lord! which is the most delightful dévalóka?" He replied, "It has been held by pious men, O rájá, that Tusitapura is a delightful dévalóka. The all-compassionate Bodhisatta, METTEYYA, tarries in Tusitapura, awaiting his advent to Buddhahood."

¹ The epithet used in the text is *pañhavipálaka*, which, even when applied to a holy monk, can only mean "the saviour or preserver of mankind."

² "within sight of."

³ "caused to be flung."

HAVING received this explanation from the théra, this pre-eminently wise Mahárájá 'expired in the act of gazing on the Maháthúpa, stretched on his bed.

Instantly (his spirit) disengaging itself (from his mortal remains), and being regenerated in the chariot which had been sent, his heavenly figure manifested itself standing up in the said car. In order that he might display the realised reward of his pious life, exhibiting his ¹(*regenerated*) person, adorned in the utmost perfection, to the multitude, and retaining his position in the chariot, he drove round the Maháthúpa three times ; and then bowing down to the Maháthúpa as well as the priesthood, departed for Tusita.

²*From the circumstance of the women of the palace having assembled there, and wept with dishevelled (makūṭa) hair, the hall built on the spot (to commemorate where the monarch expired) was called Makūṭa-mutta-sálá. At the instant that the corpse of the rájá was placed on the funeral pile, the multitude (arávi) set forth their clamorous lamentation. From that circumstance the edifice erected there obtained the name of Rávavaṭṭi sálá. On the spot where they burnt the corpse of the rájá, in a yard without the consecrated ground (devoted for religious purposes), a Málaka square was formed, which obtained the name of the Rájá-málaka.*

This Duṭṭha Gámaní rájá, eminently worthy of his exalted state, will hereafter become the chief disciple of the sanctified METTEYYA Buddha. The father of the rájá will become the father, and his mother the mother, of the said METTEYYA (Buddha) ; and his younger brother Saddhá Tissa will become his second disciple. The son of this monarch, the prince royal Sáli, will become the son of the sanctified METTEYYA Buddha.

⁴*Thus (like unto Duṭṭha Gámaní) he who is intent on acts of piety, and leads a virtuous life, eschewing the innumerable sins which are undefinable, enters the heavenly mansions as if they were his own habitation. From this circumstance, the truly pious man will be incessantly devoted to the performance of acts of piety.*

The thirty-second chapter in the Mahávayssa, entitled, "The Departure for Tusitapura," composed equally for the delight and affliction of righteous

CHAPTER XXXIII.

DURING the reign of the rájá Duṭṭha Gámaní the nation enjoyed great prosperity. He had a son renowned under the designation of the royal prince Sáli, gifted with good fortune in an eminent degree, and incessantly devoted to acts of piety. He became enamoured of a lovely female of the caṇḍála caste. Having been wedded in a former existence also to this maiden, whose name was Asókamálá, and who was endowed with exquisite beauty, fascinated therewith he relinquished his right to the sovereignty (to retain his low-born wife).

¹ "closed his eyes while yet."

² "divine re-embodied."

³ The meaning of this passage is somewhat obscure. The Bāpuvantuḍāve-Sumaṅgala version makes it. "The hall built at the spot where the *dancing women* came and took off the (dead king's) crown was called the Makūṭa-mutta-sálá," ('the hall where the crown was taken off'). The word *ndakittthi* means, here as well as elsewhere in these Chapters, women of the palace, kept to amuse the king with singing, dancing, &c.—artistes. *Makūṭa* may mean a crown or a knot of dressed hair. Here it evidently means the latter.

⁴ A more literal rendering would have been preferable:—"Thus he who is ever intent on good works and does them covers a multitude of venial sins, and enters into heaven as freely as he does into his own house. Therefore should the man of wisdom be constantly diligent in good works."

Saddhā Tissa, the brother of Duṭṭha Gāmanī, on his demise succeeding to the monarchy, ¹*completed eighteen years during his reign.*

This monarch, whose name implies the sincerity of his faith, completed the pinnacle, the plastering (of the dome), and the enclosing parapet wall, decorated with figures of elephants, of the Mahāthūpa. ²*The Lohapāsāda, which had been constructed in this island (by the late king), did not endure: (the present monarch) subsequently built it seven stories high, and the edifice cost nine "kōṭis."*

In the course of his reign he erected the Dakṣiṇāgiri and the Kallakallena vihāras, as well as the Kulumbāla, the Pettāṅgavāli, the Vēlangaviṭṭi, the Dubbalavāpitiṣṣa, the Dūratissakavāpi, as also his mother's vihāra, and ³*Dīghavāpi vihāra, distant each one yojana from the other. 'At the same time with Dīghavāpi vihāra he built the cētiya of that name; the pinnacle of that cētiya he decorated with every description of gems. Thereon, at appropriate places, he suspended exquisite flowers made in gold, of the size of a chariot wheel.*

This most fortunate monarch made eighty-four thousand offerings to the eighty-four thousand "dhammakkhandas," ⁴of Buddha. Having performed these numberless acts of piety, this ruler of the land, on severing himself from his mortal frame, was regenerated in the Tusita heavens.

While the rājā Saddhā Tissa yet resided at Dīghavāpi, his eldest son Lajjitissa constructed the delightful Girikumbhila vihāra. A younger (the second) son, Thullatthanaka, built the vihāra called Kandara.

At the time that his father repaired to the court of his brother Duṭṭha Gāmanī, Thullatthanaka accompanied him, ⁵*giving over the charge of his vihāra to the priesthood.* On the demise of Saddhātissa, all the officers of state assembled, and having convened a meeting of priests at the Thūpārāma, ⁶*under the advice of the priesthood, for the purpose of providing for the administration of the country, they inaugurated Thullatthanaka.* On hearing of this proceeding, Lajjitissa hastened hither (to Anurādhapura), and seizing (Thullatthanaka, put him to death), and assumed possession of his rightful sovereignty. The rājā Thullatthanaka reigned only one month and ten days.

This Lajjitissa continued for three years displeased with the priesthood, ⁷*as they had set aside his prior right of succession, and refused to patronise them.* Subsequently the monarch ⁸*forgave the priesthood; and as a penance, contributing three lacs, caused three altars, formed entirely of stone, to be erected at the Mahāthūpa.* The ruler of the land caused also, by expending a lac, the ground around the Mahāthūpa and the Thūpārāma to be levelled; and at the Thūpārāma establishment he enclosed the cētiya in a superb case of stone. In front of the Thūpārāma he built the thūpa of stone (therefore called) Silāthūpa, and the hall (called after the king) Lajjitissa, for the accommodation of the priesthood. Expending another lac, ⁹*he built a cētiya at the Cētiya*

¹ "reigned full eighteen years."

² The meaning of this passage has been entirely mis-apprehended. It should be rendered thus:—" (And it happened that in this king's reign) the stately Lohapāsāda caught fire from a lamp and was burnt down. He (Saddhā Tissa) built it up again and formed a seven-storied building. It was then worth only ninety lacs (nine millions)." The original building, consisting of nine stories, cost Dēvanampiya Tissa thirty kōṭis, or crores, equal to three hundred millions.

³ "and also vihāras as far as Dīghavāpi."

⁴ "He also built the Dīghavāpi vihāra together with a cētiya, and made for it a covering (of network) resplendent with divers gems. On the seams thereof," &c.

⁵ "sections of the Law." ⁶ "in order that he might give." ⁷ "with the consent."

⁸ "saying, 'They cared not even for the order of seniority,' and reviled them."

⁹ "sought forgiveness from."

¹⁰ "he encased with stone the cētiya at the Cētiyagiri vihāra."

vihāra, and encased it with stone. ¹*Unto the sixty thousand priests resident at the Girikumbhila vihāra he made offerings of the garments composing the sacerdotal robes.* He built also the Ariṭṭha and the Kandarāhinak² vihāras, and for the itinerant priests he supplied medicinal drugs. Inquiring always of the priestesses, "What do ye need?" he provided³ the rice requisite for their maintenance. He reigned in this land nine years and eight months.

On the demise of Lajjitissa, his younger brother Khallāṭanāga (succeeded, and) reigned for six years. For the embellishment of the Lohapāsāda he constructed thirty-two edifices ⁴*adjacent to it.* Enclosing the beautiful great thūpa Hémamālī, he formed a square strewn with sand, with a wall built round it. This monarch also constructed the Kurundapāsaka vihāra and caused ⁵*every observance of regal piety to be kept up.* The minister Mahā-rattaka, ⁶*assuming the character of the ruler of the land,* seized the rājā Khal-lāṭanāga in the very capital (and put him to death).

The younger brother of that king, named Vaṭṭa Gāmanī, putting that perfidious minister to death, assumed the sovereignty. He adopted as his own son Mahācūlika, the son of his late elder brother Khallāṭanāga; and conferred on his mother Anulā the dignity of queen-consort. To him who thus assumed the character of a father, the people gave the appellation of "father-king."

In the fifth month of the reign of the monarch who had assumed the sovereignty under these circumstances, a certain brahman ⁷*prince of the city of Nakula, in Rōhapa, believing the prophecy of a certain* brahman ⁸*Tissu (who predicted that he would become a king), in his infatuation became a marauder; and his followers increased to great numbers.*

⁹*Seven dāmiḷas with a great army landed at Mahātitttha.* ¹⁰*The brahman and the seven dāmiḷas*¹¹ despatched a letter to the reigning monarch to demand the surrender of the sovereignty. The king, who was gifted with the power of divination, sent an answer to the brahman to this effect: "The kingdom is thine from this day: subdue the (invading) dāmiḷas." He replying, "Be it so," attacked the dāmiḷas, who made him prisoner. These dāmiḷas thereupon waged war against the king, and the sovereign being defeated in a battle fought at the outskirts of Koḷambālaka, mounting his chariot, fled through the Tittthārāmā gate. This Tittthārāmā had been built by Paṇḍukābhaya, and had always been assigned as a residence (to people of foreign religions) during the reign of twenty-one kings (including the Rōhapa sovereigns). A certain ¹²*professor of a different religion, named Giri, seeing him in his flight, shouted out in a loud voice, "The great black Sihala is flying."* The Mahā-rājā hearing this thus resolved within himself: "Whenever my wishes are realised, I will build a vihāra here."

Deciding within himself, "I am bound to save the pregnant queen Anulā, as well as Mahācūḷa, and my own child Mahānāga," the king retained them with him: and in order that the weight of the chariot might be diminished, with her entire consent he handed the (other) queen Sōmadēvī out of the carriage, bestowing on her ¹³*a small beautiful jewel.*

¹ "At the feast of the Girikumbhila vihāra he made offerings unto sixty thousand priests."

Insert "what they wanted and."

² "around."

"other works of merit also to be performed."

³ Omit.

"youth," *ceṭaka*. This word is also used to signify a young servant,—a "boy."

Insert "foolish."

⁸ "Tīya."

Insert "(About this time)."

¹⁰ "Thereupon the brahman Tīya."

Insert "also."

"Nigaṇṭha" (one of a sect of Hindu anchorites).

¹³ "his beautiful crest-gem."

When he set out to engage in battle, ¹*he had taken the princes and the queens with him, but omitted to remove the refection dish of the vanquisher.* ²*Perplexed by his anxiety (regarding the safety of these objects) he was defeated; and flying, concealed himself in the Vessagiri forest.*

The thera Kutthikkula Mahātissa meeting him there, presented him with a meal, ³*without misappropriating his accepted alms-offerings.* The ruler, gratified thereat, dedicated (certain lands) for the support of his fraternity, recording the grant on "a ketaka leaf," (no other writing materials being procurable). Departing from thence, he sojourned at Silā-sobbhakapḍaka: and quitting that retreat also, he repaired to the ⁴*Vēlunga* forest in the neighbourhood of Sālagalla (since called Moragulla in Malaya). There the monarch again met the priest whom he had before seen (in the Vessagiri forest), who enjoined ⁵*a Tanasiva (a wild hunter), who was his own attendant, to serve (the fugitive monarch) most attentively.* The rājā sojourned here, in the habitation of this ⁶*Rutteka-Tanasiva* fourteen years, dependent on him for support.

From amongst the seven (invading) damiḷas, one greatly enamoured of the queen Sōmadēvī, taking her prisoner, quickly recrossed the ocean: another of them appropriating the refection dish of the deity of ten powers, which had been left at Anurādhapura, and satisfied with that prize alone, also re-embarked without delay. The damiḷa Pulahattha, appointing the damiḷa named Bāhiya his minister, reigned three years. Bāhiya, putting the said Pulahattha to death, reigned two years. Paṇayamāra was his minister. Paṇayamāra, putting the said Bāhiya to death, reigned seven years. Pilayamāra was his minister. Putting that Paṇayamāra to death, the said Pilayamāra was king for seven months. Dāṭhiya was his minister. The said Dāṭhiya damiḷa, putting Pilayamāra to death, reigned at Anurādhapura for two years. Thus the term (of the reigns) of these five damiḷa kings was fourteen years plus seven months.

⁷*In this Malaya division the queen Anulā went (as usual to the house of the Tanasiva) to receive her daily supply of provisions; and the Tanasiva's wife (on this occasion) kicked her basket away. She, outraged at this treatment, weeping aloud, ran to the king. The Tanasiva, hearing what had occurred (and dreading the resentment of the king), sallied forth with his bow.*

On receiving the queen's account (of this outrage), before he (the Tanasiva) could arrive, the king attempted to make his escape, taking his consort and two children with him: (at that instant, however, seeing) Sīva (the hunter) rushing at him with his bent bow, the chief of Sīvas (the king) shot him. Then proclaiming himself to be the Mahārājā, he rallied the population round him. He found himself at the head of eight officers of rank, ⁸*and a great array of warriors:* both the army and the monarch's suite were very numerous. This most fortunate monarch making his appearance before Kumbhilaka Tissa thera, celebrated a festival of offerings unto Buddha at the Acchagulla vihāra.

¹ "being doubtful of victory, he caused the princes and the queens to be taken with him, but could not have removed," &c.

² "Being defeated he fled, and."

³ "which he had first partly partaken of." A priest cannot give away any food put into his bowl by the faithful without first partaking of a portion thereof, except in certain specified instances.

⁴ "Mātu-velaṅga."

⁵ "Tanasiva, (a chief) who ministered unto him."

⁶ *Dele.*

⁷ Insert "the chief of the district."

⁸ This story is somewhat loosely and obscurely related in the original. "Now the queen Anulā, who had gone to the Malaya country. (was ill-treated by) Tanasiva's wife, who kicked her basket away," &c.

⁹ "who were reputed as great warriors."

While the minister Kapisīsa, who had ascended to the cētiya—which was constructed on an eminence—for the purpose of sweeping it, was descending, the monarch, who was accompanied by his queen, was ascending (for the purpose of making offerings), and noticed the said minister Kapisīsa seated in their path. Exclaiming, “Will he not *‘rise?’*” he slew him. On account of this deed, *“perpetrated by the king, the other seven officers fled, terrified, and absconded as they best could. On their road, being completely stripped (even to their clothes) by robbers, seeking refuge in the Hambugallaka vihára, they presented themselves to the learned théra Tissa. The said théra, who was profoundly versed in the four “nikāyas,” bestowed on them, from the alms made unto himself, clothes, beverage, oil, and rice, sufficient for their wants. When they had recovered from their tribulation, the théra inquired, “Whither are ye going?” They, without concealing what regarded themselves, imparted to him what had occurred. Being asked, “With whom will it avail you most to co-operate for the cause of the religion of the vanquisher: with the rájá or with the damiḷas?” they replied, “It will avail most with the rájá. Having thus made this admission, the two théras Tissa (of Kutthikkula) and Mahátissa (of Kumbhila), conducting these persons from thence to the king, reconciled them to each other. The king and these officers thus supplicated of the théras: “When we send for you, after our enterprise has been achieved, ye must repair to us.” The théras promising to comply with their invitation, returned to the places whence they had come.*

This fortunate monarch then marching to Anurádhapura, and putting the damiḷa Dáthika to death, resumed his own sovereignty.

Thereafter this monarch demolished the aforesaid Nigaṇṭhárāma (at which he was reviled in his flight), and on the site thereof built a vihára of twelve parivéṇas. This devoted sovereign completed the Abhayagiri vihára in the^o two hundred and seventeenth year, tenth month, and tenth day after the foundation of the Mahávihára. Sending for the aforesaid théras, the grateful monarch conferred the vihára on the théra Mahá Tissa, who was the first to befriend him of the two.

“From a certain circumstance (already explained) the temple had borne the name of Giri (the Nigaṇṭha); on that account this king, surnamed also Abhaya, who built the temple (on its site) called it the Abhayagiri vihára.

Sending for his queen Sómadvī, he restored her to her former dignity; and to commemorate that event he built the Sómárāma, and called it by her name.

At the spot at which this female had descended from the chariot (in the king's flight) and concealed herself in the Kadambapuppha forest, she noticed a young sámāṇéra priest (who even in that seclusion) modestly covered himself with his hand, while he was in the act of ° ° ° The rájá, being told of this (act of delicacy) by her, constructed there also a vihára.

* The Mahávihára having been founded B.C. 306, according to this date the Abhayagiri was completed B.C. 89.—[*Note by Mr. Turnour.*]

“prostrate himself (before me) !”

“the other seven officers were disgusted with the king and fled from his presence; and while they were journeying at leisure they were set upon by robbers on the road and stripped of all they had, so that they sought refuge in the Hambugallaka vihára, and,” &c.

“offered.”

“made themselves known, and.”

“With whom is it possible for you to further.”

“With the rájá it is possible.”

“convinced them.”

“By reason of the A'rāma having belonged to Giri (the Nigaṇṭha), and by reason of the vihára having been made (on that site) by the king Abhaya (Vaṭṭa Gāmanī Abhaya), therefore was it called Abhaya-Giri vihára.”

To the north of the great thūpa (Hémavāli) the monarch himself built *'a lofty cētiya*, which was named Silasobbhakaṇḍaka.

Of the (eight) warriors, the one named Uttiya built to the southward of the town the vihára called Dakkhiṇa vihára; in the same quarter, the minister Múlava built *'the vihára called Múlava*, from whom it obtained that name; the minister Sáli built the Sáli vihára; the minister Pabbata built the Pabbatāsāma; the minister Tissa the Uttaratissārama. On the completion of these splendid viháras, they repairing to the théra Tissa, and addressing him: "In return for the protection received from thee, we confer on thee the viháras built by us," they bestowed them on him. The théra, in due form, established priests at all those viháras, and the ministers supplied the priesthood with every sacerdotal requisite. The king also provided the priests resident at his own vihára (Abhayagiri) with every supply requisite for the priesthood. On that account they greatly increased in number.

This théra, renowned under the appellation of Mahátissa, *'thereafter devoting himself to the interest of the laity*, his fraternity, on account of this laical offence, expelled him from thence (the Mahāvihāra). A disciple of his, who became celebrated by the name of Bhaḷamassu Tissa, *'outraged at this proceeding of expulsion*, went over to the Abhayagiri establishment, and *'uniting himself with that fraternity*, sojourned there. From that time the priests of that establishment ceased to *'be admitted to the Mahāvihāra*. Thus the Abhayagiri fraternity *'in the théra controversy became seceders*.

Thus by the conduct of these seceding Abhayagiri vihára priests, the Dakkhiṇa vihára fraternity, on account of these théra controversies, also became divided into two parties.

The monarch Vaṭṭa Gāmaní, for the purpose of increasing the *'popularity of the principal priests of Abhayagiri*, conferred blessings (*through their instrumentality*) on the people. He built viháras and pirivēpas in unbroken ranges; conceiving that by so constructing them their (future) repairs would be easily effected.

The profoundly-wise (inspired) priests¹⁰ had theretofore orally perpetuated the Páli "Piṭakattaya" and its "Aṭṭhakathā" (commentaries). At this period these priests, foreseeing the perdition of the people (from the perversions of the true doctrines), assembled; and in order that the religion might endure for ages, recorded the same in books.

This Mahārājá Vaṭṭa Gāmaní Abhaya ruled the kingdom for twelve years. On the former occasion (before his deposition) for five months.

Thus a wise man, who has realised a great advantage, will apply it for the benefit of others as well as of himself. But the weak, avaricious man, having acquired a great advantage, does not benefit either.

The thirty-third chapter in the Mahávaṇṣa, entitled¹¹ "Ten Kings," composed equally for the delight and affliction of righteous men.

¹ "a cētiya on an eminent place."

² "a vihára; and the minister called Múla, another."

³ "having unduly associated himself with lay families." This is an offence against the code of monastic discipline.

⁴ "enraged."

⁵ "becoming the leader of a party."

⁶ "commune with those of."

⁷ "seceded from the Théravādas. The priests of the Dakkhiṇa vihára (afterwards) broke off their connection with the Abhayagiri fraternity; and thus the priests who seceded from the Théravādas themselves became divided into two parties."

⁸ "prosperity of the priests of the island who belonged to the great Abhayagiri fraternity, conferred the donation named 'patti' on them."

⁹ Insert "for them."

¹⁰ Insert "of old."

¹¹ Insert "The Reigns of."

CHAPTER XXXIV.

ON his demise, Mahácūla Mahátissa (succeeded and) reigned fourteen years, righteously and equitably.

This monarch having learned that it was an act of great merit to confer an alms-offering earned by (the donor's) personal exertion, in the first year of his reign, setting out in a disguised character, and *'undertaking the cultivation of a crop of hill rice, from the 'portion derived by him as the cultivator's share bestowed an alms-offering on Mahásumma théra.*

Subsequently, this king sojourned three years near the Sonṇagiri mountain (in the Ambaṭṭhakóla division) working a sugar mill. Obtaining some sugar as the hire of his labour, and taking that sugar, the monarch repaired from thence to the capital, and bestowed it on the priesthood. This ruler also presented sacerdotal robes to thirty thousand priests as well as to twelve thousand priestesses. This *'lord protector, building also a vihára, most advantageously situated, bestowed it, and the three garments constituting the sacerdotal robes, on sixty thousand priests. He also bestowed the Maṇḍavápi vihára on thirty thousand 'priests, and 'Abhayagallaka vihára on a similar number of priestesses. This rájá constructed 'likewise the Vaṅgu-paṭṭaṅkagalla, the Dighabáhugalla, and the Válagáma viháras.*

Thus this king having, in the fervour of his devotion, performed, in various ways, many acts of piety, at the close of his reign of fourteen years passed to heaven.

During the reign of Mahácūla, Nága, surnamed Córa (the marauder), the son of Vaṭṭa Gámaní, leading the life of a robber, wandered about the country. Returning after the demise of Mahácūla, he assumed the monarchy. From amongst those places at which he had been denied an asylum, during his marauding career, this impious person destroyed eighteen viháras. Córánága reigned twelve years. This wretch was regenerated in the Lókantarika hell.

On his demise, the son of Mahácūla, named Tissa, reigned three years. The queen Anulá, *'deadly as poison in her resentments, inflamed with carnal passion for a balattha, had (previously) poisoned her own^a husband Córánága. This Anulá poisoned (her son) king Tissa also, actuated by her criminal attachment to the same balattha, on whom she bestowed the sovereignty. This balattha, named Síva, who had been the senior gate-porter, conferring on Anulá the dignity of queen-consort, reigned at the capital one year and two months.*

Anulá, then forming an attachment for a damiḷa named Vaṭuka, and putting (Síva) to death by means of poison, raised Vaṭuka to the throne. This Vaṭuka, who had formerly been a carpenter in the town, retaining Anulá in the station of queen-consort, reigned one year and two months in the capital. Thereafter Anulá, becoming acquainted with a firewood carrier, who served in the palace, and conceiving a passion for him, putting Vaṭuka to death by means of poison, bestowed the sovereignty on him. This firewood carrier, whose name was Tissa, made Anulá the queen-consort. He reigned in the capital one year and one month, and constructed, in that short interval, a reservoir in the Mahámégha garden (which was filled up in the reign of Dhátuséna). Anulá then fixed her affections on a damiḷa named Niliya, who held the office of puróhita brahman, and resolved on

¹ "reaping."

² "land."

³ "also he."

⁴ "a licentious woman."

⁵ "hire that he received."

⁶ "priestesses."

⁷ the "Abhayagallaka."

⁸ Insert "lawless."

gratifying her lust for him, by administering poison destroyed Tissa the firewood carrier, and conferred the kingdom on Nīliya. The said brahman Nīliya making her his queen-consort, and uninterruptedly patronised by her for a period of six months, reigned here, in this capital, Anurádhapura.

This royal personage, Anulá, then *forming a promiscuous connection with no less than thirty-two men, who were in her service as balatthas*, despatched Nīliya also by poison, and administered the government herself for a period of four months.

The second son of Mahácúla, named Kálakanni Tissa, who, from the dread of the resentment of Anulá, had absconded, and assumed the garb of a priest, in due course of time, assembling a powerful force, marched hither, and put to death the impious Anulá. This monarch reigned twenty-two years. He erected a great "upósatha" hall on the Cētiya mountain, and constructed in front of it a stone thúpa. On the same Cētiya mountain he himself planted a bo-tree, and built the Pélagáma vihára in the delta of the river; and there he also formed the great canal called Vauvakappa, as well as the great A'madugga tank, as well as the Bhayóluppala tank. He built also a rampart, seven cubits high, and dug a ditch round the capital.

Being averse to residing in the regal premises in which Anulá had been burnt, he constructed a royal residence, removed a short distance therefrom. Within the town he formed the Padumassara garden.

His mother having (there) cleansed her (danté) teeth, and entered the sacerdotal order of the religion of the vanquisher, he *converted their family palace into a hall for the priestesses of his mother's sisterhood*. From the above circumstance, it obtained the appellation of Dantagēha.

On his demise, his son, the prince named Bhátikābhaya, reigned for twenty-eight years. This monarch being the (Bhátika) brother of the king Mahádáthika, became known in this island as Bhátika rājá. This righteous personage caused the Lóhápásáda to be repaired, and two basement cornices to be constructed at the Maháthúpa, and an "upósatha" hall at the Thúpárama. This ruler of men, remitting the taxes due to himself, caused to be planted, within a space of one yójana environing the town, the small and large jessamine plants. ¹*(With the flowers produced from this garden) the Maháthúpa was festooned*, from the pedestal ledge to the top of the pinnacle, with fragrant *garlands*, four inches thick; and *there (between these garlands) having studded flowers*² by their stalks most completely, he made the thúpa represent a perfect bouquet. On a subsequent occasion he caused this cētiya to be plastered with a paste made of *red leml*, an inch thick; and in the same manner made it represent a bouquet of flowers (by studding it with flowers). Upon another occasion he completely buried the cētiya, from the step at its enclosure to the top of the pinnacle, by heaping the space up with flowers; and then raising the water of the Abhaya tank by means of machinery, he celebrated a festival of water-offering, by pouring the water on (the flowers which were heaped over) the thúpa; and in the fervour of his devotion, having caused it to be whitewashed with lime made from pearl (oyster shells), brought in a hundred carts, he covered the cētiya with a drapery network studded with "*párála*" stones. In the corners of this network he suspended flowers of gold of the size of a chariot wheel. From

¹ "desirous of living as it pleased her."

² "built a convent for the priestess, his mother, near the residence of her family."

³ "The king having plastered the Maháthúpa."

⁴ *Dele*.

"vermilion."

⁵ "paste."

⁶ *Inert* "thereon."

⁷ "coral."

(these flowers of gold) to the very base, having suspended pearl ¹"*kalāpas*," and flowers, he made offerings to the Mahāthūpa.

²(During the performance of these ceremonies) he heard the chant of ³the priesthood hymned in the relic receptacle (within the thūpa); and vowing, "I will not rise till I have witnessed it," he laid himself down, fasting, on the south-east side (of the dāgoba). The thēras, causing a passage to develop itself, conducted him to the relic receptacle. The monarch beheld the whole of the splendour of the relic receptacle. He who had thence returned caused ⁴an exact representation of what (he had seen there) to be painted, and made ⁵offerings thereto: first, of sweet spices, aromatic drugs, vases (filled with flowers), ⁶golden sandalwood, and orpiment; secondly, having spread powdered red lead, ankle deep, in the square of the cētiya (he made offerings) of uppala flowers studded thereon; thirdly, having filled the whole cētiya square with a bed of aromatic soil, (he made offerings) of uppala flowers studded in holes ⁷regularly marked out in that bed; fourthly, stopping up the drains of the cētiya square, and filling it with cows' milk butter, (he made an offering) of (an illumination) of innumerable lighted wicks made of silk; fifthly, a similar (offering) with ⁸buffalo milk butter; sixthly, a similar (offering) of tila oil; seventhly, an offering of an incalculable number of ⁹lighted lamp wicks.

Of the seven offerings to the Mahāthūpa above described, the monarch caused each to be celebrated seven times, on separate occasions.

¹⁰In the same (splendid manner in which the water festival at the Mahāthūpa had been conducted), in honour of the pre-eminent bo-tree, also he celebrated annually, without intermission, the solemn festival of watering the bo-tree. This (monarch) invariably, actuated by pious impulses, celebrated the great *vésākhu* (annual) festival twenty-eight times; and eighty-four thousand splendid *ulma*-offerings; and a great festival at the Mahāthūpa, with gymnastics of all descriptions, and every kind of instrumental and vocal music; and he repaired daily thrice to assist in the religious services rendered to Buddha. Without omission he made flower-offerings twice daily, (he gave) alms ¹¹to the distressed, as well as the *pavāraṇa* alms (to the priesthood); to the priests he presented sacerdotal offerings in great profusion, consisting of oil, beverage, and cloths. This king, for the preservation of the sacred edifices in repair, dedicated lands; and also provided constantly for the thousand priests resident at the Cētiya mountain, "*salāka*" provisions.¹² This monarch, in like manner, at the three apartments called "*Citta*," "*Maṇi*," and "*Mucela*" in the palace, and at the flower chamber (on the margin of the reservoir), as well as at the *Chatta* apartment, in these five places, constantly entertaining priests devoted to the acquirement of sacred learning, out of reverence to religion, maintained them with sacerdotal requisites. Whatever the rights

¹ "festoons or strings."

² "One day."

³ "arhats '*tādinay*'."

⁴ "a model thereof to be made of clay."

⁵ "an offering of it to the thūpa. He also made offerings."

⁶ "red and yellow orpiment."

⁷ "on the coloured matting spread."

⁸ "*mudhuku* oil." Oil extracted from the seed of the *Bassia latifolia*.

⁹ "lamps lighted with silk wicks."

¹⁰ "Moved thereto by faith, this king held great festivals at the whitewashing of the thūpa, which was done every year without omission, and likewise at the watering of the great bodhi tree. He held twenty-eight great *Vesakha* (May) festivals; eighty-four thousand lesser festivals, and divers exhibitions of music and dancing in honour of the Mahāthūpa. He repaired," &c.

¹¹ "at public processions."

¹² Provisions given to priests on tickets.

of religion were which preceding kings had kept up, all these acts of piety this monarch, Bhātiya, constantly observed.

On the demise of Bhātiya rájá, his younger brother Mahádáthika Mahánága reigned for twelve years. Devoted to acts of piety, he floored (the square) at the Maháthúpa with "kiñjakkha" stones; enlarged the square, which was strewed with sand; and made offerings of preaching pulpits to all the viháras in the island. He caused also a great thúpa to be built on Ambatthala. *This monarch, being no longer in the prime of life, impelled by intense devotion to the divine sage (Buddha), and relinquishing all desire for his present existence, resigned himself to the undertaking; and having commenced the cétiya, he remained there till he completed it. He caused to be deposited at the four entrances (to the cétiya) the four descriptions of treasures, resplendent in various respects (as rewards). By means of the most skilful artificers he had the cétiya enveloped in a jewelled covering, and to suspend to that covering he supplied pearls. He caused decorations to be made for one yójana around the cétiya, and constructed four entrances, and a street all round it. He ranged shops in each of the streets, and in different parts thereof flags, festoons, and triumphal arches; and having illuminated (the cétiya) all round with lamps hung in festoons, he caused to be kept up a festival, celebrated with dances, gymnastics, and music, instrumental and vocal.*

In order that (pilgrims) might proceed all the way from the Kadamba river with (unsoiled) washed feet, to the 'mountain cétiya he had a foot carpet spread. By the dancers and musicians, instrumental as well as vocal, choruses were kept up.³ The king bestowed alms at the four gates of the capital,⁴ throughout the island, and on the waters of the ocean, all round the island within the distance of one yójana. From the celebrity and splendour of the festival held at this cétiya,⁵ it acquired in this land the appellation of the "Giribhaṇḍa" festival. Having prepared alms at eight different places for the priesthood who had assembled for that solemnity, and called them together by the beat of eight golden drums, there assembled twenty-four thousand, to whom he supplied alms-offerings, and presented six cloths (each) for robes; he released also the imprisoned convicts. By means of barbers stationed constantly at the four gates of the town, he provided the convenience of being shaved. This monarch, without neglecting any of the ordinances of piety kept up either by the former kings or his brother, maintained them all.

This ruler, although the proceeding was protested against by them, dedicated himself, his queen, his two sons (Gámani and Tissa) as well as his charger and state elephant, (as slaves) to the priesthood. The sovereign, profoundly versed in these rites, then made offerings worth six hundred thousand pieces to the priests and worth one hundred thousand to priestesses; and by having made these offerings, which were of descriptions acceptable to them, he emancipated himself and the others from the priesthood.

¹ " (At one time) when the superstructure (of this cétiya) was unstable, he, regardless of his own life, laid him down at the foot thereof meditating on the virtues of the great sage, and left not the place until he had set up the structure firmly and completed the cétiya. At the four entrances to the cétiya he caused four precious "agghikas" (artificial flower trees?) to be fixed, resplendent with divers gems, the workmanship whereof was executed by the most skilful artificers; and after that he had enveloped the cétiya with a jewelled covering, caused balls of gold and festoons of pearls to be suspended thereon."

² "Cétiya-Pabbata."

³ *Dele.*

⁴ "Cétiya-Pabbata" (Ségiriya).

⁵ *Add, "alongside thereof."*

⁶ *Insert "and caused a continuous illumination to be kept up."*

⁷ Ségiriya at Mihintalé.

This supreme of men built also the Kalanda vihāra 'in the mountain named *Manindga*, at Kálāyanakappika'; on the shore of Kububbandhana, the Samudda vihāra; and a vihāra 'at the Cūlanāga 'mountain in the Pāsāna isle, which is in the Huvāvakappika division (Róhapa). To a certain sámapéra priest, who presented some beverage while he was engaged in the construction of 'these vihāras, he dedicated (lands) within the circumference of half a yójana, for the maintenance of 'his temple. He bestowed 'on that sámapéra the Paṇḍa-vāpi vihāra'; and in like manner the means of maintaining 'that vihāra.

Thus truly wise men who have overcome pride and indolence, subdued selfish desires, become sincerely devoted to a life of piety, and acquired a benevolent frame of mind, having attained an unusual measure of (wordly) prosperity, without exerting it to the prejudice of mankind, perform great and various acts of piety.

The thirty-fourth chapter in the Mahāvapssa, entitled ¹⁰⁴ "The Eleven Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXV.

ON the demise of Mahādātthika, his son A'maṇḍa Gāmanī¹¹ reigned eight years and nine months. He fixed a "chatta" ¹²on the spire of the Mahāthūpa, as well as cornices on the base and crown of that edifice. He also made reparations at the Lóhapāsāda and at the "upósatha" hall of the Thūpārāma, ¹³both internally and to the exteriors of those edifices. With a two-fold object this monarch constructed a superb gilt-hall, and he caused also to be built the Rajatālena vihāra. This munificent king having formed ¹⁴in the southward the Mahágāmendi tank, dedicated it to the Dakkhina vihāra.

¹⁵This ruler of men, having caused to be planted throughout the island every description of fruit-bearing creepers (which are of rapid growth), then interdicted the destruction of animal life in all parts thereof. This monarch A'maṇḍi, in the delight of his heart, filling a dish with melons and covering it with a cloth, presented it to the whole priesthood, calling it "melon flesh." His having thus filled the dish procured for him the appellation of A'maṇḍa Gāmanī (his individual name being "Gāmanī," and "A'maṇḍa" being another term for melon).

His younger brother, ¹⁶the monarch named Kanjānu Tissa, putting him to death, reigned in the capital three years. This rāja decided a controversy, which had for a long time suspended the performance of religious ceremonies

"and the Manināga-pabbata vihāra."

² In Róhapa.

"called."

⁴ *Dele.*

¹ "the vihāra at the Pāsāna isle, and with whose deportment he was pleased."

"the priesthood."

⁷ *Dele.*

¹ Add "on a sámapéra of that vihāra."

² "the priesthood."

¹⁰ "An Account of."

¹¹ Add "Abhaya."

¹² "over the chatta"—*chattāticchattā*.

¹³ "he repaired the inner terrace and inner court, and in each place he built a superb gilt-hall and built the Rajata-lena vihāra also."

¹⁴ "a tank in the southern part of Mahágāma."

¹⁵ These sentences should run in the following order:—"This ruler of men prohibited the destruction of animal life throughout the island. Having caused every kind of fruit-bearing creepers to be planted in divers places, king A'maṇḍiya (gathering the fruits thereof), in the delight of his heart, filled the bowls of the priests with melons, calling it 'melon-flesh,' and setting the bowls on stands made of cloth ('vattha cumbaś') presented them to all the priesthood."

¹⁶ "the prince."

in the "upósatha" hall of the Cētiya Giri vihāra, and forcibly seizing ¹the sixty priests who contumaciously resisted the royal authority, imprisoned ²those impious persons in the Kanīra cave, in the Cētiya mountain.

By the death of this Kanīrājā, ³the monarch Cūlābhaya, son of A'maṇḍa Gāmanī, reigned for one year. This ruler caused to be built the Cūlagallaka vihāra on the bank of the Gōṇaka river, to the southward of the capital.

By his demise, his younger sister Sīvālī, the daughter of A'maṇḍa, reigned for four months; when a nephew of A'maṇḍa, named Iṇanāga, deposed her and raised the canopy of dominion in the capital. ⁴On the occasion of this monarch visiting the Tissa tank, according to prescribed form, a great body of Lambakannakas (a caste who wore ear ornaments), allowing him to depart thither, assembled in the capital. The rājā missing these men there (at the tank) enraged, exclaimed, "I will teach them subordination;" and in the neighbourhood of the tank, at the Mahāthūpa, for the investigation of their conduct, appointed a court consisting exclusively of (low caste) caṇḍālas. By this act the Lambakanna race being incensed, rose in a body, and seizing and imprisoning the rājā in his own palace, administered the government themselves. In that crisis, the monarch's consort (Mahāmattā), decking her infant son Candamuhka Sīva (in his royal vestments), and consigning the prince to the charge of her ⁵female slaves, and giving them their instructions, sent him to the state elephant. The ⁶slaves conveying him thither thus delivered the whole of the queen's directions to the state elephant: "This is ⁷the infant who stood in the relation of child to thy patron; it is preferable that he should be slain by thee than by his enemies—do thou' slay him: this is the queen's entreaty." Having thus spoke, they deposited the infant at the feet of the elephant. The said state elephant roaring with anguish, breaking ⁸his chains, and rushing into the palace, burst open the door, although resisted (by the mob). Having broken open the door of the apartment in which the rājā was ⁹concealed, placing him on his back, he hastened to Mahātitttha. Having thus enabled the rājā to embark in a vessel ¹⁰on the western coast, the elephant fled to the Malaya (mountain division of the island).¹¹

This monarch having remained three years beyond seas, enlisting a great force repaired in ships to the Rōhaṇa division; and landing at the port of Sakkarasobbha, he there, in Rōhaṇa, raised a powerful army. The rājā's state elephant hastened to the said Rōhaṇa from the southern Malaya, and instantly resumed his former functions.

Having listened to the "kapijātaka" (or the discourse on the incarnation of Buddha in the form of a monkey) ¹²in the fraternity of the thēra named Mahāpaduma, who was a ¹³native of that division, resident at Tūlādhāra; and being delighted with his history of the Bōdhisatta, he (this rājā) enlarged

¹ "sixty wicked priests who were engaged in a conspiracy against the king."

² "them." ³ *Dele.*

⁴ "In the first year of this king's reign he visited the Tissa tank, when a great number of Lambakappas (who had accompanied him as attendants) left him behind and returned to the city. The king, missing his men, was wroth; and (as a punishment) he laid on them the task of trampling down heaps of earth by the side of the tank to serve as a great thūpa which he intended to build; and he set overseers of the caṇḍāla caste over them. This act of (indignity) incensed them; and they rose against the king in a body, seized and imprisoned him in his own palace, and themselves administered the government."

⁵ "maid-servants."

⁶ "thy master's son: he is now in prison: better," &c.

⁷ *Insert* "therefore."

⁸ "through his stable."

⁹ "confined."

¹⁰ *Dele.*

¹¹ *Add* "by the western coast."

¹² "explained by."

¹³ *Dele.*

the Nágamahá vihára to the extent of a hundred lengths of his unstrung bow, and extended the thúpa also (of that vihára) beyond its former dimensions. In like manner he extended the Tissa as well as Dúra tanks.

This rájá, putting his army in motion, set out on his campaign. The Lambakannas hearing of this proceeding, prepared themselves for the attack. Near the Kapallakkhaṇḍa gate, on the plain of Ahaṅkārapiṭṭhika, they maintained a conflict with various success. The king's troops being enfeebled by the sea voyage, were yielding ground, when the rájá shouting out his own name, threw himself (into the midst of the conflict). The Lambakannas, terrified by this act, prostrated themselves on their breasts. He having caused them to be decapitated (on the spot), their heads formed a heap as high as the spoke of his chariot. When this exhibition had been made three times, the monarch, relenting with compassion, called out "Capture them, without depriving them of life." The victorious monarch then entering the capital, and having raised the canopy of dominion, set out for the aquatic festival at the Tissa tank (which had been interrupted on the former occasion by the insurrection of Lambakannas).

At the close of the aquatic games, this monarch, having resumed his royal vestments, in the fulness of his joy, surveyed the splendour of his regal state. It then rose to his recollection that the Lambakannas had been the (former) destroyers of that prosperity. In the impulse of his wrath, he ordered them to be bound to *'the yoke of his chariot'* (with their noses pierced), and entered the city, preceding them. Standing on the threshold of³ his palace, the rájá issued these orders: "Officers decapitate them on the threshold." His mother being informed thereof, prevented the decapitation by observing: "Lord of chariots, the creatures that are yoked to thy car are only oxen; chop off only their *'noses and hoofs'*;" accordingly the king had their noses and the toes of their feet cut off.

The rájá gave unto his (hatthi) state elephant the province in which he had secreted himself. From that circumstance that district obtained the name of Hatthibhóga. In this manner the monarch Iṇanága reigned in Anurádhapura full six years.

On the demise of Iṇanága, his son, the rájá Candamukha Síva, reigned for eight years and seven months. This monarch, having caused the Maṇikáragáma tank to be formed, dedicated it to the vihára named Issarasamāṇa; and the consort of this rájá, celebrated under the appellation of Damiḷa Déví, dedicated the *'village which supplied her personal retinue'* to the same vihára. His younger brother, known by the name of the rájá Yasalálaka Tissa, putting the said Candamukha Síva to death at an aquatic festival at the Tissa tank, reigned in the delightful city of Anurádhapura, which is the lovely countenance of Lakká, for seven years and eight months.

There was a young gate-porter, the son of the porter Datta, named Subha, who in person strongly resembled the rájá. The monarch Yasalálaka, in a merry mood, having decked out the said Subha, the messenger, in the vestments of royalty, and seated him on the throne, putting the livery bonnet of the messenger on his own head, stationed himself at a palace gate, with the porter's staff in his hand. While the ministers of state were bowing down to him who was seated on the throne, the rájá was enjoying the deception. He was in the habit, from time to time, of indulging in these (scenes). On a certain occasion (when this farce was repeated), addressing himself to the merry monarch, the messenger exclaimed: "How does that

¹ *Dele.*

² *Insert "in pairs."*

³ *Insert "the garden gate of." I think the word maháratthu, used several times in this part of the work, is meant for the palace garden.*

⁴ *"horns."*

⁵ *"profits accruing to her from the village (Maṇikára)."*

balattha dare to laugh in my presence?" and succeeded in getting the king put to death. The porter Subha thus usurped the sovereignty, and administered it for six years, under the title of ¹*Subha*.

This Subha rājā constructed at the two viháras (Mahá and Abhaya) a delightful range of buildings (at each) to serve for parivépas, which were named Subharāja parivépas. He also built Valli vihára near Uruvéla; to the eastward (of the capital) the Ekadvára vihára (near the mountain of that name); and the Nandigámaka vihára on the bank of the (Kacchá) river.

A certain Lambakamya youth named Vasabha, resident in the north of the island, was in the service of a maternal uncle of his, who was a chief in command of the troops.

It had been thus predicted (by the rājā Yasulálaka): "A person of the name of Vasabha will become king:" and the (reigning) king was consequently, at this period, extirpating throughout the island every person bearing the name of Vasabha. This officer of state, saying to himself, "I ought to give up this Vasabha to the king," and having consulted his wife also on the subject, early on a certain morning repaired to the palace. For him (the minister) who was going on the errand, she (his wife) placed in the hands of Vasabha the betel, &c. (required by him for mastication), omitting the chunam, as the means of completely rescuing (Vasabha) from his impending fate. On reaching the palace gate, the minister, discovering that the chunam for his betel had been forgotten, sent (the lad) back for the chunam. The wife of the commander revealing the secret to Vasabha, who had come for the chunam, and presenting him with a thousand pieces, enabled him to escape. The said Vasabha fled to the Mahávihára, and was provided by the théras there with rice, milk, and clothing. In a subsequent stage of his flight, having heard *the rumour undisguisedly repeated*, "*The Kuyhi will become the king*," and publicly asserted "*he will turn traitor*"; elated thereat, enlisting enterprising men in his service, he reduced (the neighbouring) villages to subjection; and thence hastening to the Róhana division, progressively subdued the whole country, commencing from Kappalapáva. This rājā, at the head of an efficient force, in the course of ten years attacked the capital. This all-powerful Vasabha, putting the rājā Subha to death in his own palace, raised the canopy of dominion in the capital. His uncle fell in the conflict, and the rājā Vasabha raised ³*Chetthā*, the wife of his uncle, who had formerly protected him, to the dignity of queen-consort.

Being desirous of ascertaining the term of his existence, he consulted *a fortune-teller*, who replied, "It will last precisely twelve years." The monarch presented him with a thousand pieces to preserve that secret inviolate; and assembling the priesthood, and bowing down to them, he inquired: "Lords! is it, or is it not, practicable to extend the term of human existence?" The priesthood replied: "Supreme among men! it is practicable to preserve human life from the death which results from violence (or accident). It is requisite to make 'parisávana' offerings; to endow sacred edifices; and to provide institutions for the refuge of the distressed: it is also requisite to repair edifices that have fallen into dilapidation; and having undertaken the vows of the 'pansil' order, to preserve

¹ "Subha Rājā."

² "the words of a leper (who was a fortune-teller) to the effect that he would one day attain sovereignty, he was elated, and determined to become a marauder. Having secured enterprising men," &c.

³ "Mettā."

"horoscopist"—*horápadhaka*.

them inviolate : it is requisite on the 'upósatha' days that the prescribed 'uposatha' ceremonies should be observed." The rájá, responding "sádhu," went and did accordingly. Every third year he conferred on all priests throughout the island the three sacerdotal garments. To those priests who were unable to attend, he directed their robes to be sent : he provided also milk, sweet rice for twelve establishments, and the ordinary alms-offerings for sixty-four places. In four different places he kept up an illumination of a thousand lamps at each ; ¹and at the Cétiya mountain, at the Thúpárama, at the Maháthúpa, at the ²bo-tree, ³and on the peak of Cettala mountain, at these several places he constructed ten thúpas ; and throughout the island he repaired dilapidated edifices. Delighted with the théra resident at Valliyéra vihára, he built for him the great Valligotta vihára. He built also the Anurá vihára near Mahágáma, on which he bestowed ⁴Heligáma, in extent eight karissa, as well as a thousand pieces. Having constructed the Mucela vihára ⁵on that vihára he conferred the moiety of the abundant waters of the canal of irrigation supplied from the Tissavaddha mountain. ⁶He encased the thúpa at Galambatittha ⁷in bricks ; and to supply oil and wicks for ⁸its "upósatha" hall, he formed the Sahassakarisa tank, and dedicated it thereto. At the Kumbhigallaka vihára he built an "upósatha" hall ; as also at the Issarasamanaka vihára ; and this monarch constructed also the roof over the Thúpárama here (at Anurádhapura). At the Mahávihára he built a ⁹most perfect range of parivépas,¹⁰ and repaired the Catusála hall which had become dilapidated. He caused also exquisite images to be formed of the four Buddhas ¹¹of their own exact stature, as well as an edifice (to contain them) near the delightful bo-tree.

The consort of this monarch constructed a beautiful thúpa, to which she gave ¹²her own name, as well as an elegant roof, or house, over it. Having completed the roof over the Thúpárama, this monarch, at the festival held on that occasion, distributed ¹³the mahádána ; unto the bhikkús who were in progress of being instructed in the word of Buddha, the four sacerdotal requisites ; and to the bhikkús who expounded the scriptures, clarified butter and curds ; at the four gates of the city he distributed alms to mendicants, and medicinal drugs to priests afflicted with diseases. He formed also the following eleven tanks :—The Mayetti, Rájuppala, Kólambagáma, Mahánikaviṭṭi, two called Mahágáma, Kéhála (near Mahátittha), Kelivása, Cambuṭṭhi, Vátamaṅgana, and Abhívaḍḍhamána. For the extension of cultivation he formed twelve canals of irrigation ; and for the further protection of the capital, he raised the rampart round it (to eighteen cubits). He built also guard-houses at the four gates, and a great palace (for himself). ¹⁴This monarch, having formed also ponds in different parts of the royal gardens within the capital, kept swans in them ; and by means of aqueducts conducted water to them.

Thus this sovereign Vasabha, incessantly devoted to acts of piety, having

¹ "namely."

² "Bodhi-house."

³ Fresh sentence : "On the peak of the Cittala mountain ('Situl-panwa') he built ten beautiful thúpas."

⁴ "eight thousand karissas' extent of land in Heligáma."

⁵ "at Tissavaddhamánaka, he conferred thereon the moiety of the waters of the Alisára canal."

⁶ "He made a covering of tiles for the thúpa."

⁷ "and the upósatha hall also."

⁸ "it."

⁹ Dele.

¹⁰ Add "facing the west."

¹¹ Dele.

¹² "the name of Vutta."

¹³ "great alms."

¹⁴ "Having laid out the park he kept swans in it, and built many ponds for them in the city, into which he caused water to be conducted by means of aqueducts."

in various ways fulfilled a pious course of existence, and thereby escaped the death (predicted to occur in the twelfth year of his reign), ruled the kingdom, in the capital, for forty-four years ; and celebrated an equal number of vésákha festivals.

The (preceding) rájá Subha, under the apprehension produced by (the prediction connected with the usurpation of Vasabha, had consigned his only daughter to the charge of a brick mason, bestowing on her *'the vestments and ornaments of royalty suited to her rank.* On (her father) being put to death by Vasabha, *'she gave up these articles to the mason (to preserve her own disguise).* Adopting her as his daughter, he brought her up in his own family. This girl was in the habit of carrying his meals to this artificer (wherever he might be employed). On one of these occasions, observing in the Kadamba forest (a théra)¹ absorbed for the seventh day in the "niródha" meditation, this gifted female presented him with the meal she was carrying. *'There dressing another meal, she carried it to her (adopted) father.* On being asked the cause of the delay, she explained to her parent what had taken place. Overjoyed, he directed that the presentation of this offering should be repeated again and again. The théra, who was gifted with the power of discerning coming events, thus addressed the maiden : "When thou attainest regal prosperity, recollect this particular spot ;" and on that very day he acquired "parinibbuti."

The rájá Vasabha, when his son Vañkanásika attained manhood, sought for a virgin *'endowed with the prescribed personal attributes.* Fortune-tellers, who were gifted with the knowledge of predicting the fortunes of females, discovering such a damsel in the mason's village, made the circumstance known to the king. The rájá took steps to have her brought to him ; and the mason then disclosed that she was a daughter of royalty, and proved that she was the child of *'the rájá Subha* by the *'vestments and other articles in his charge.* The monarch, delighted, bestowed her on his son, at a splendid ceremonial of festivity.

On the death of Vasabha, his son Vañkanásika Tissa reigned three years in the capital at Anurádhapura. This rájá Vañkanásika Tissa built the Mahámaṇḍala vihāra on the banks of the Góṇa river.

The queen, Mahámattá, bearing in mind the injunction of the théra, commenced to collect the treasures requisite for constructing a vihāra. (In the meanwhile) on the demise of Vañkanásika Tissa, his son Gañabāhuka Gámaní (succeeded, and) reigned twelve years. This rájá, in compliance with the solicitation of his mother, and according to her wishes, built the Mátu vihāra in the Kadamba forest. This well-informed queen-mother, for the purpose of purchasing land for that great vihāra, gave a thousand pieces, and built the vihāra. He himself (the rájá) caused a thúpa to be constructed there entirely of stone ; and selecting lands from various parts of the country, dedicated them for the maintenance of the priesthood ; and raising the Abhayuttara thúpa, he constructed it of a greater elevation ; and *'at the four gates he restored the four entrances to their former condition.*

This monarch, forming the Gámanitissa tank, bestowed it on the Abhayagiri vihāra, for the maintenance of that establishment. He caused a new coating to be spread on the Maricavaṭṭi vihāra ; he also made a dedication for the maintenance of its fraternity, obtained at a price of one hundred

¹ "his robe."

² "the mason took the child, and adopting her," &c.

³ *Insert* "who had been." ⁴ "Then."

⁵ "that suited him. Judges of female beauty, discovering a (beauteous) maiden."

⁶ "Subha Rájá."

⁷ "robe."

⁸ "caused arches ('ádimukhá') to be built at the four gates thereof."

thousand pieces. ¹*He built also Rámaka vihára ²in the western division, and the Mahá-ásana hall in the capital.*

On the demise of Gajabáhu, that rájá's ³*"sasura"* named Mahallaka Nága, reigned six years. This monarch, surnamed, from his advanced years, Mahallaka Nága, constructed the following seven viháras⁴: in the eastward, the Péjalaka; in the southward, the Kótípabbata; in the westward, the Udakapásána; in the isle of Nágadipa, the Sálipabbata; at Bijagáma, the Tena-véli; in the Róhapa division, the Tobbakánágapabbata ⁵*and Háli viháras at Antógiri.*

Thus wise men, by means of perishable riches, performing manifold acts of piety, realise imperishable rewards: on the other hand, those who are rendered weak by their sinful passions, for the gratification of those passions commit many transgressions.

The thirty-fifth chapter in the Mahāvapssa, entitled "The Twelve Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXVI.

By the demise of Mahallanága, his son, named Bhátika Tissa (succeeded, and) reigned over the monarchy of Lapká for twenty-four years. This ruler built a wall round the Mahávihára, and having constructed the Gavaratissa vihára, ⁶*and formed the Mahágámani tank, ⁷dedicated it to that vihára*; he built also the vihára named Bhátiyatissa. This monarch constructed also an ⁸*"upósatha"* hall at the delightful Thúpárama, as well as ⁹*the Ruttamannéka tank.* This sovereign, ¹⁰*equally devoted to his people, and ¹¹respectful to the ministers of religion, kept up ¹²the mahádánun offerings to the priesthood of both sexes.*

By the death of Bhátika Tissa (Tissa the elder brother), Kaniṭṭha Tissa (Tissa the younger brother) succeeded, and reigned ¹³*eighteen years over the whole of Lapká.*

Pleased with Mahánága théra of Bhútárama, he constructed (for him)¹⁴ at the Abhayagiri vihára ¹⁵*a superb gilt edifice.* He built, also, a wall round, and a great parivépa at Abhayagiri; a great parivépa at Manisóma vihára also; and at the same place an edifice over the cétiya; and in like manner another at Ambatthala. He repaired the edifice (constructed over the cétiya) at Nágadipa. Levelling a site within the consecrated limits of the Mahávihára, this monarch constructed the range of parivépas called Kukkuṭagiri, in the most perfect manner. ¹⁶*On the four sides of the square at the Mahávihára this ruler constructed twelve spacious and delightful ¹⁷edifices, splendid in their appearance. ¹⁸He constructed a covering for the thúpa at the Dakkhiṇa vihára, and levelling a site within the limits of the Maháméggha garden, he constructed a refection-hall there. Taking down the wall of the Mahávihára on one side, he opened a road to Dakkhiṇa vihára. In like manner he built Bhútárama vihára, the Rámagónaka, as also the vihára of Nánátissa. In the*

¹ "In the latter part of his reign he built the."

² *Dele.*

³ "father-in-law."

⁴ *Add "during the short period of his reign."*

⁵ "and Girihálika vihára in the interior country."

⁶ "Reigns of."

⁷ "dedicated."

⁸ *Dele.*

⁹ The correct reading is *raṭṭhe vaṇṇe ekavápi* = *ratthavannāśavápi*, "the Ekavápi tank in the Vanni country."

¹⁰ "who was tender-hearted towards all beings."

¹¹ *Insert "profoundly."*

¹² "great."

¹³ "twenty-eight."

¹⁴ *Insert "the Ratana-pásáda."*

¹⁵ "in a splendid manner."

¹⁶ *Dele.*

¹⁷ *Insert "square."*

¹⁸ *Add "at the Mahávihára."*

south-eastern direction, the Anuḷatissa-pabbata vihára, 'the Gangarājīya, the Niyélatissārāma, and the Pilapiṭṭhi vihára. This monarch also constructed the Rājamahā vihára and upósatha halls at the following three places: viz., Kalyāṇi vihára, Maṇḍalagiri, and at the vihára called Dubbala-vāpitiṣṣa.

By the death of Kapiṭṭha Tissa, his son called Cūḷanāga (succeeded, and) reigned two years. The younger brother of Cūḷanāga, named Kuḍḍanāga, putting that rájá to death, reigned one year. This monarch during the "Ekanálīka" famine kept up, without intermission, alms-offerings to the principal community, consisting of five hundred priests.

The brother of Kuḍḍanāga's queen, named Sirināga, who was the minister at the head of the military, turning traitor to the king, and supported by a powerful army, approached the capital. Giving battle to the royal army, and defeating the king, the victor reigned in the celebrated capital of Anurádhapura for nineteen years.

This monarch having caused a "chatta" to be made for the Maháthúpa, had it gilt in a manner most beautiful to the sight; he also rebuilt the Lóhapá-sáda five stories high, and ¹subsequently a flight of steps at each of the four entrances to the great bo-tree. ²This personage, who was as regardful of the interests of others as he was indifferent to himself, having built a "chatta" hall at the isle of Kulambaṇa, celebrated a great festival of offerings.

On the demise of Sirināga, his son Tissa, who was thoroughly (vohára) conversant with the principles of justice and equity, ruled for twenty-two years.³ He abolished the (vohára) practice of inflicting torture, which prevailed up to that period in this land, and thus acquired the appellation of Voháraka Tissa rájá.

Having listened to the discourses of the théra Déva, resident at Kambugáma, he repaired five edifices. Delighted, also, with the Mahátissa théra resident at the Anura vihára, he kept up daily alms for him at Mucéla-paṭṭana.

This rájá Tissa ⁴having caused also to be formed two halls, ⁵(one) at the Mahāvihára and (another) on the south-east side of the bo-tree edifice, and two metallic images (for them), as well as a hall called the Sattapaṇṇika, most conveniently situated (within his own palace),⁶ bestowed offerings ⁷(there) worth a thousand (pieces) monthly to the priesthood of the Mahāvihára, At the Abhayagiri vihára, the Dakkhipamóla, the Maricavaṭṭi vihára, the one bearing the name of Kulatissa, at the Mahiyāṅgana vihára, at the Mahágáma, the Mahānāga vihára, as well as at the Kalyāṇi, ⁸and at the thúpas of these eight places, he caused ⁹improvements to be made with paid labour. The minister Múkanāga, in like manner, built walls round the following six viháras: the Dakkhiṇa, the Maricavaṭṭi, the Puttabhāga, the Issarasamapa, and the Tissa, in the isle of Nāga. He built also an "upósatha" hall at the Anurārāma vihára.

This ruler of men expending three hundred thousand, out of reverential

* The Vétulya heresy originated in September, A.D. 209; A.B. 752; m. 4. d. 10—in the first year of the reign of Voháraka Tissa.—[Note by Mr. Turnour.]

¹ "at."

² "rebuilt."

³ "He built the Chatta Pásáda and made offerings at the inauguration thereof. Moved by compassion he released persons of good families in the island (from royal services)." This translation is doubtfully rendered, as the meaning of the word *kulambaṇa* is obscure. ⁴ *Dele.*

⁵ "at the two great viháras, and two metallic images on the eastern side of the bodhi tree."

⁶ "he."

⁷ *Dele.*

⁸ *Dele.*

⁹ "the 'chattas' (' parasols surmounting the spires ') to be repaired."

devotion to religion, provided for every place at which the *'sacred scriptures are expounded* the maintenance (for priests) bestowed by alms. This patron of religion relieved also the priests who were in debt from their *'pecuniary difficulties*. He celebrated the great *vésakha* festival, and distributed the three sacerdotal garments among all the priests resident in the island.

By the instrumentality of the minister Kapila, suppressing the *Vétulya* heresy, and punishing the impious members (connected therewith), he re-established the supremacy of the (true) doctrines.

This king had a younger brother named *Abhayanāga*, who had formed an attachment for his queen. Being detected in his criminal intercourse, dreading his brother's resentment, he fled. Repairing to *Bhallatittha* with his confidential attendants, and pretending to be indignant with his (brother's) father-in-law (*Subhadéva*, the queen's father, with whom he was in league), he maimed him in his hand and feet. In order that he might produce a division in the *rājā's* kingdom (in his own favour), leaving the said (*Subhadéva*) here (in *Laykā*), and *'contemptuously comparing him to a dog (which he happened to kill when he was on the point of embarking)*, accompanied by his most attached followers, and at that place (*Bhallatittha*) throwing himself into a vessel, (*Abhayanāga*) fled to the opposite coast.

The said father-in-law, *Subhadéva*, repaired to the king, and assuming the character of a person attached to him, brought about a revolt in the country, (while resident in his court) there. *Abhaya*, for the purpose of ascertaining the progress made in this plot, sent an emissary over here. (*Subhadéva*) on seeing this (emissary), removing (the earth) at the foot of an areca tree with his "kuntanāli," and thereby loosening its roots, pushed the tree down with his shoulder, (to indicate the instability of the *rājā's* government), and then reviling him (for a spy) drove him away. The emissary returning to *Abhaya* reported what had occurred.

Thus ascertaining the state of affairs, levying a large force of *damiḷas* for the purpose of attacking his brother, he advanced in person on the capital (*Anurādhapura*).

The *rājā* on discovering this (conspiracy), together with his queen, instantly mounting their horses, fled, and repaired to *Malaya*. His brother pursued the *rājā* and putting him to death in *Malaya*, and capturing the queen, returned to the capital. This monarch reigned for eight years.

This king built a stone ledge round the bo-tree, as well as a hall in the square of the *Lôhapāsāda*; and buying cloths with two hundred thousand pieces, he bestowed robes on the whole priesthood in the island.

On the demise of *Abhaya*, *Sirināga*, the son of his brother (*Vôhāra*) *Tissa*, reigned two years in *Laykā*. This monarch repaired the wall round the great bo-tree, and built near the hall of the great bo, in the yard strewn with sand, 'to the southward of the mucēla tree, the splendid and delightful *Hapsavaṭṭa* hall.

The prince named *Vijaya*, the son of *Sirināga*, on the demise of his father, reigned one year.

'There were three persons of the *Lambakaṇṇa* race (who wear large ear

' "lives of the saints, or the 'history of great men,' were read." The original is *Ariyavamsa-kathā*, which may be rendered either way. I find this term frequently mentioned in the *Arthakathā*. From the context in those places I gather that it was the practice in ancient times in this island to read in public the recorded lives of great men on stated occasions and fixed places.

"indebtedness."

"illustrating by the example of a dog the faithfulness he required of his followers, he embarked on board a vessel with his faithful friends and," &c.

"beyond."

"Now."

ornaments) intimately connected together, resident at Mahiyāgga, named Saṅghatissa, Saṅghabōdhi, and the third Gōthākābhaya. They were walking along the embankment of the Tissa tank in their way to present themselves at the king's court. A certain blind man, from the sound of their tread, thus predicted : "These three *persons* are destined to bear the weight of (governing) the land." Abhaya, who was in the rear, hearing this exclamation, thereupon thus fearlessly questioned him : "Which then of (our three) dynasties will endure the longest?" The person thus interrogated replied, "His who was in the rear." On receiving this answer, he joined the other two.

These three persons, on their reaching the capital, were most graciously received by the monarch Vijaya, in whose court they were established, and employed in offices of state. Conspiring together, they put to death the rājā Vijaya in his own palace ; and two of them raised (the third) Saṅghatissa, who was at the head of the army, to the throne. The said Saṅghatissa, who had usurped the crown under these circumstances, reigned four years.

This monarch caused the "chatta" on the Mahāthūpa to be gilt, and he set four gems in the centre of the four emblems of the sun, each of which cost a lac. He, in like manner, placed a glass pinnacle on the spire (to serve as a protection against lightning).

This ruler of men, at the festival held in honour of this chatta, distributed six cloths, or two sets of sacerdotal garments, to forty thousand priests ; and having attended to the (andhavindaka) discourse in the khandhaka, expounded by Mahādēva thera, of Dāmabhalla, and ascertained the merits accruing from making offerings of rice broth, delighted thereat, he caused rice broth to be provided for the priesthood at the four gates of the capital, in the most convenient and appropriate manner.

This rājā was in the habit from time to time of visiting the isle of Pācīna, attended by *his suite and* ministers, for the purpose of eating jambus. The inhabitants of that eastern isle suffering from (the extortions of) these royal progresses, infused poison into the jambus intended for the rājā, (and placed them) among the rest of the fruit. Having eat those jambus, he died at that very place ; and Abhaya caused to be installed in the monarchy, Saṅghabōdhi, who had been raised to the command of the army. Renowned under the title of Sirisaṅghabōdhi rājā, and a devotee of the *pansil* order, *at least*, he administered the sovereignty at Anurādhapura for two years. He built at the Mahāvihāra a "salākagga" hall.⁶

Having at that period learned that the people were suffering from the effects of a drought, this benevolent rājā,⁷ throwing himself down on the ground in the square of the Mahāthūpa, pronounced this vow : "Although I should sacrifice my life by it, I shall not rise from this spot until, *by the interposition of the deva*, rain shall have fallen (sufficient) to raise me on its flood from the earth." Accordingly the ruler of the land remained prostrate on the ground ; and the *deva* instantly poured down his showers. Throughout the island the country was deluged. ¹⁰*Apprehending that even then he would not rise,* ¹¹*until he was* completely buoyed up on the surface of the

¹ "lords of the land."

² Insert "valuable." *Anaggaṃ vajira cumbaṣaṃ* are the words in the original. There has been some discussion about the meaning of *cumbaṣaṃ*. I believe a ring or a set of rings in the form of a spire is what is meant here.

³ "the women of the palace and his." ⁴ *Pañcaśīla*, the five precepts or vows.

⁵ *Deṭṭa*.

⁶ rice-ticket hall.

⁷ "whose heart was moved with compassion."

⁸ *Deṭṭa*.

⁹ "rain cloud."

¹⁰ "But."

¹¹ "as he was not."

water,¹ the officers of the household stopt up the drains (of the square). Being raised by the water, this righteous rájá got up. In this manner, this all-compassionate person dispelled the horrors of this drought.

Complaints having been preferred that robbers were infesting all parts of the country, this sovereign caused them to be apprehended, and then privately released them; and procuring the corpses of persons who had died natural deaths and casting them into flames, suppressed the affliction occasioned by the (ravages of the) robbers.

A certain yakkha, well known under the appellation of the "rattakkha" (red-eyed monster), visited this land, and afflicted its inhabitants in various parts thereof with ophthalmia. People meeting each other, would exclaim (to each other), "His eyes are also red!" and instantly drop down dead; and the monster would without hesitation devour their (corpses). The rájá having been informed of the affliction (of his people), in the depth of his wretchedness, took the vows of the *'attasil* order, in his cell of solitary devotion. The monarch vowed: "I will not rise till I have beheld that (demon)."² By the influence of his pious merits, the said monster repaired to him. Then rising, he inquired of him, "Who art thou?" (The demon) replied: "I am (the yakkha)." The (rájá) thus addressed him: "Why dost thou devour my subjects? Cease to destroy them." The demon then said, "Let me have the people of one district at least." On being told, "It is impossible"; lowering his demand by degrees, he asked, "Give me then one (village)." The rájá replied, "I can give thee nothing but myself, devour me." "That is not possible" (said the demon); and entreated that "bali"³ offerings should be made to him in every village. The ruler of the land replying, "sádhu,"⁴ and throughout the island *'having provided accommodation for him*, at the entrance of every village caused "bali" to be offered to him. By this means the panic created by this epidemic was suppressed by the supreme of men, who was endowed with compassion *'in the utmost perfection*, and was like unto the light which illuminated the land.

The minister of this rájá, named Goṭṭhākābhaya, who held the office of treasurer, turning traitor, *'fled from the capital to the northward*. The king abhorring the idea of being the cause of the death of others, *'also forsook the city*, wholly unattended, taking with him only his "parissāvana" (water-strainer used by devotees to prevent the destruction, which might otherwise take place of animalculæ in the water they drank). A man who was traveling along the road carrying his meal of dressed rice with him, over and over again entreated of the rájá to partake of the rice. This benevolent character having strained the water he was to drink, and made his meal; in order that he might confer a reward on him (who had presented the repast), thus addressed him: "I am the rájá Saṅghabódhi." Beloved! taking my head, present it to Goṭṭhākābhaya; he will bestow great wealth on thee." The peasant declined *'accepting the present*. The monarch, for the purpose of benefiting that individual, bequeathing his head to him (by detaching it from his shoulder) expired without rising (from the spot on which he had taken his meal). He presented the head to Goṭṭhākābhaya. Astonished (at the statement made by the peasant) he conferred great wealth on him; and rendered him all the kind offices a monarch could bestow.

¹ Insert "so."

² Insert "Thereupon."

³ "aṭṭhaṅ'uposatha."

⁴ Add "and laid himself down (on the ground)."

⁵ Rice, &c., offered to spirits.

⁶ Dele.

⁷ "towards all-beings."

⁸ "marched against the city from the north."

⁹ "left the city by the southern gate." ¹⁰ "to do so."

This Góṭhābhaya, known by the title of Méghavaṇṇābhaya, reigned in Lapká thirteen years.

He ¹*built a great palace*, and at the gate of that ²*palace a hall*; and having decorated that hall, from among the ³*priests there assembled*, he entertained⁴ daily one thousand plus eight priests with rice broth, confectionery, and ⁵*every other sacerdotal requisite*. *Causing robes to be made, he kept up the mahādānun offering.* He uninterruptedly maintained this ⁶*observance on every twenty-first day*. In the Mahāvihāra he constructed a superb hall of stone, and the pillars of the Lohapāsāda he rearranged in a different order. At the great bo-tree he added a stone ledge or cornice (to its parapet wall), a porch at its ⁷*southern entrance*, and at the four corners he placed hexagonal stone pillars. Having had three stone images of Buddha made, he placed them at the three entrances, as well as stone altars at the southern entrance. On the western side of the Mahāvihāra he formed a paḍhāna square (for peripatetic meditation); and throughout the island he repaired dilapidated edifices. In this manner he repaired the edifice built over the Thúpārāma, as well as the one over Ambatthala, ⁸*in which the théra (Muhinda had dwelt)*, and made improvements at the Maṇisóma edifice. He repaired also the ⁹*"upósatha"* halls at the Thúpārāma, Maṇisóma, Maricavaṭṭi, and Dakkhina viháras. He constructed nine viháras, which he called after himself, Méghavaṇṇābhaya. Assembling the population of the country, ¹⁰*he celebrated a great festival of offerings*. ¹¹*To thirty thousand priests* ¹²*he presented the three sacerdotal garments*; at the same time he celebrated the great ¹³*"vesákha"* festival. He bestowed also two sets of sacerdotal garments annually on the priesthood.

This purifier of the true religion degraded its impious (impugners); and seizing sixty of the fraternity of Abhayagiri, who had adopted the Vétulya tenets, and were like thorns unto the religion of the vanquisher, and having excommunicated them, banished them to the opposite coast.

There was a certain priest, the disciple of the chief théra of the banished (sect), a native of Cōla, by name Saṅghamitta, who was profoundly versed in the rites of the ¹⁴*"bhúta"* (demon faith). For the gratification of his enmity against the priests of the Mahāvihāra (by whose advice the Abhayagiri priests were banished) he came over to this land.

This ¹⁵*impious person*, entering the hall in which the priests were assembled at the Thúpārāma, ¹⁶*addressed himself to the théra of the Saṅghapāla parivēpa*, who was the maternal uncle of the rájá Góṭhābhaya, and ¹⁷*invoking him in the terms in which the king himself would use*, succeeded in ¹⁸*overcoming his tenets*. (Saṅghamitta) completely ¹⁹*gained the confidence of the rájá*. The monarch becoming greatly attached to him, placed under that priest's tuition his eldest son Jetṭhatissa, as well as his younger son Maháséna. He evinced a preference for the second son, and prince Jetṭhatissa from that circumstance entertained a hatred against that priest.

On the demise of his father, Jetṭhatissa succeeded to the monarchy. For the purpose of punishing the ministers who showed a reluctance to attend the funeral obsequies of his father, repairing himself (to the place where the corpse was deposited), and making his brother lead the procession, he sent the

¹ "formed a park."

² "priesthood."

³ "and all sorts of sweet things, together with robes; and thus," &c.

⁴ "great alms-giving for twenty-one days."

⁵ *Dele.*

⁶ Add "he presented to."

⁷ "disregarding the words (remonstrances) of."

⁸ "who spoke in the name of the king."

⁹ "park."

¹⁰ Insert "there."

¹¹ "northern."

¹² "at the."

¹³ *Dele.*

¹⁴ *Dele.*

¹⁵ *Dele.*

¹⁶ *Dele.*

¹⁷ "rude."

¹⁸ "gaining."

¹⁹ "gaining."

corpse immediately behind him ; and then placing these (disaffected ministers) next in the procession, he himself stayed to the last. The instant that his younger brother and the corpse had passed out, closing the city gates he seized these disloyal nobles, and transfixed them on impaling poles around his father's funeral pile. On account of this deed, he acquired an appellation significant of the ferocity of his nature (¹*Duttha*)—and the priest Saṅghamitta, from the terror he entertained of the said monarch, immediately after his inauguration fled from hence to the opposite coast ; and in communication with ²*Sēna*, was anxiously looking forward for his accession to the throne.

This (monarch) completed the construction of the Lohapāsāda, which had been left unfinished by his father, building it seven stories high, by expending a “koṭi” of treasure on it. Having made there (to that edifice) an offering of a (“maṇi”) gem, worth sixty lacs, the said Jetṭhatissa built the superb Maṇi hall. He made offerings likewise of two very valuable jewels to the Mahāthūpa, and built three portal arches at the great bo. Constructing a vihāra at the Pācinatissa mountain, this ruler of the land dedicated it to the priesthood resident at the five establishments.

This monarch Jetṭhatissa, removing from the Thūpārāma the colossal and beautiful stone statue (of Buddha), which Dēvánampiya Tissa had set up at the Thūpārāma, ³*enshrined* it in the vihāra of the Pācinatissa mountain. *This rājā having celebrated the festival of dedication, as well as the “vesāka” festival at the Cētiya mountain, made an offering thereto of the Kālamantika tank ; he bestowed also alms and sacerdotal garments on a thousand priests.* The said Jetṭhatissa formed likewise the Alambagāmi tank.

Thus this rājā reigned twelve years, performing various acts of piety conducive to his own popularity.

Thus the regal state, like unto a vessel which is filled with the most delicious sweets mixed with the deadliest poison, is destined to be productive of acts of the purest charity, as well as deeds of the greatest atrocity. On no account should a righteous man be covetous of attaining that state.

The thirty-sixth chapter in the Mahāvagga, entitled “The Thirteen Kings,” composed equally for the delight and affliction of righteous men.

CHAPTER XXXVII.

On the death of Jetṭhatissa, his younger brother, the rājā Mahāsēna, reigned twenty-seven years.

The impious thēra Saṅghamitta aforesaid, having ascertained the time appointed for the inauguration of the king, repaired hither⁴ from the opposite coast. Having celebrated the installation, and in every respect attended to the other prescribed observances, bent on the destruction of the Mahāvihāra, he thus misled (the king) : “Rājā, these priests of the Mahāvihāra uphold an heterodox vinaya : we observe the (orthodox) vinaya.” The monarch thereupon ordained, that whoever should give any alms to a priest of the Mahāvihāra would incur a fine of a hundred (pieces). The Mahāvihāra fraternity, plunged into the greatest distress by these proceedings, abandoning the Mahāvihāra, repaired to Malaya in the Rōhaya division. From this circumstance, the Mahāvihāra having been left unoccupied by the priests of the Mahāvihāra fraternity, it remained deserted for a period of nine years.

¹ “Kakkhala.”

² “Mahā Sena.”

³ “placed.”

⁴ “He gave the Kālamattika tank to the Cētiya mountain vihāra. Having celebrated the festival of vesakha and the dedication of the vihāra, this king gave six robes each to a thousand priests.”

⁵ “such as the building of temples,” &c.

⁶ Insert “for that purpose.”

This impiously ignorant théra (Saṅghamitta) having persuaded the weak king that "unclaimed property became the droits of the ruler of the land;" and obtained the sanction of the rájá to destroy the Mahávihára, carried into effect the demolition of the Mahávihára. A certain minister named Sóna, the partisan of the théra Saṅghamitta, and the confidant of the rájá, and certain shameless and wicked priests, pulling down the pre-eminent Lóhapá-sáda, which was seven stories high, as well as various other edifices, removed (the materials) from those places to Abhayagiri. *'The king having thus caused all the materials of the Mahávihára to be transported, used them at the Abhayagiri, and built a hall for the reception of an image of Buddha; another at the bo-tree, and a delightful edifice for relics, as well as a quadrangular hall; and repaired the Kukkuṭaparivépa (erected in the reign of Kaniṭṭha-tissa). By this impious proceeding, adopted by the théra Saṅghamitta, at this period the Abhayagiri vihára attained great splendour.*

The minister named Méghavaṇṇabhaya, profoundly versed in all affairs of state, and who had enjoyed the confidence of the king, incensed at the destruction of the Mahávihára, throwing off his allegiance, fled to Malaya; and raising a large force there, fortified himself at the Dúratissa tank. The king having ascertained *'this circumstance from a confidential person who had come from thence,* repairing to the seat of war, also fortified himself.

(Méghavaṇṇabhaya) having received a present of some delicious beverage and meat, brought from the Malaya division, he thus resolved: "Let me not partake of these, excepting with the king, who (once) confided in me." He himself taking this present, and proceeding quite alone, in the night, to the king's encampment, on reaching it made known the object of his errand. The rájá having partaken, in his company, of what he had brought with him, thus inquired of him: "What made thee turn traitor against me?" He replied, "On account of *'the destruction of the Mahávihára.*" The rájá thus rejoined: "I will re-establish the Mahávihára: forgive me my offence." He there-upon forgave the king. The monarch, acting on his advice, returned to the capital. The said Méghavaṇṇabhaya, explaining to the rájá that he ought to remain in the province, to collect the materials (requisite for the reconstruction of the Mahávihára), did not accompany him to the capital.

There was a certain female, the daughter of a secretary, who was tenderly attached to the rájá. Afflicted at the destruction of the Mahávihára, and, in her anger, resolved on the assassination of the théra who had occasioned that demolition, she formed a plot with a certain artificer; and having caused *'the said reckless, impious, and savage théra, Saṅghamitta, to be put to death, when he was on his way to the Thúpárama for the purpose of pulling it down; they also murdered the wicked minister Sóna.*

The aforesaid Méghavaṇṇabhaya collecting the requisite timber, constructed numerous parivépas at the Mahávihára. When this panic had subsided, the priests who had returned from the various parts (to which they had fled) were re-established at the Mahávihára by (Méghavaṇṇa) Abhaya.

¹ "By means of the materials of the many buildings thus removed from the Mahávihára, the Abhayagiri vihára soon flourished, and abounded with numerous edifices. The ruler of the land having joined this evil companion, Saṅghamitta théra, and his fellow-helper Sóna, committed many evil deeds. He removed the great stone statue of Buddha from the Pácína Tissa-pabbata and set it up at Abhayagiri. He built there an image-house, a bodhi-house," &c.

² "that his (former) friend was come there."

³ "thy having destroyed."

⁴ "the author of all this horrible mischief, Saṅghamitta théra, to be put to death when, with evil intent, he was at the point to destroy the Thúpárama; they slew the horrible and savage minister Sóna also."

The rájá having had two brazen images or statues cast, placed them 'in the hull of the great bo-tree ; and though remonstrated against, in his infatuated partiality for the théra Tissa of the Dakkhináráma fraternity,—*“who systematically violated the sacerdotal rules, protected immoral characiers, and was himself an impious person,”*—constructed the Jetavana vihára for him, within the consecrated limits of the garden called Jóti, belonging to the Mahávihára. He then applied to the priests (of the Mahávihára) to abandon their consecrated boundaries (in order that ground might be consecrated for the new temple). The priests rejecting the application, abandoned their (the Mahá) vihára. In order, however, to prevent the consecration attempted by the interlopers being rendered valid, some of the priests (of the Mahávihára establishment) still concealed themselves in different parts of the premises. Under these circumstances, the Mahávihára was again deserted by the priesthood for a period of nine months, during which the interloping priests, not unmindful of their object, perseveringly said, “Let us violate the consecration.” Thereafter, when their endeavour to invalidate the consecration was discontinued, the priests of the Mahávihára, returning, re-established themselves there.

“An accusation was brought against a certain théra named Tissa, of having illegally seized possession of this vihára ; which is (one of the four) extreme sacerdotal crimes. The (charge) being well founded, he presented himself at an assemblage of priests (for the purpose of undergoing his trial). Accordingly, the chief ministers of justice, in conformity to the prescribed laws, although the rájá was averse thereto, righteously adjudged that he should be expelled from the priesthood.

This monarch built the Mañihíra vihára ; and demolishing a déváyala (at each of those places) built three viháras : viz., the Gókanṇa, the Ekakávilla, and the Kalanda, at the brahmin village (of that name); as well as the Migagáma vihára and Gaṅgásénapabbata. The rájá also constructed in the westward the Dhatusénapabbata, as well as a great vihára in the Kókaváta division ; the Rúpáramma and the Cúlaviṭṭhi. He constructed also two nunneries, *“called the southern and western nípasaṃyasa.* At the temple of the yakkha Kálavéḷa he built a thúpa. Throughout the island he repaired numerous dilapidated edifices. *“He made offerings to a thousand priests of a thousand pieces ; and to all théras, the recorders of disputation, robes annually. There is no defining the extent of his charity in food and beverage.*

To extend cultivation, he formed sixteen tanks : the Mañihíra at Mahágáma, Jallúra, Khápú, Mahámañi, Kókaváta, Móraka, Paraka, Kumbálaka, Váhata, Rattamálakaṇḍaka, Tissava, Velaṅgaviṭṭhi, Mahágallaka, Círavápi, Mahadárágalla, and Kálapásánavápi : these were the sixteen tanks. He formed also the great canal called Pabbata, which was fed from the river.

He thus performed *“acts both of piety and impiety.*

The conclusion of the Mahárájasa.

¹ “on the eastern side.”

² “a hypocrite, a dissembler, a companion of sinners, and a vulgar man,” would be literal.

³ “A charge, involving excommunication, was brought against the priest who accepted the vihára (built by the king within the limits of the Mahávihára). The charge being well founded, it was duly investigated by a certain minister surnamed the Just, who caused him to be expelled and disrobed albeit against the wishes of the king.”

⁴ “in the Uttarábhaya-sobbha division.”

⁵ “To a thousand chief priests he made offerings suited to elders at a cost of a thousand pieces ; and unto all of them he distributed robes annually.”

⁶ “many works.”

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHA !

Thus this monarch Mahāsēna, by his connection with ill-disposed persons, having performed, during the whole course of his existence, acts both of piety and impiety, his destiny (after his death) was according to his merits. From this example, a wise man should avoid intercourse with impious persons, as if he were guarding his life from the deadly venom of a serpent.

His son Sirimégghavanna, who was like unto the rājā Mandhātā, ¹*endowed with all prosperity*, then became king. Assembling all the priests of the Mahāvihāra, who had been scattered abroad by the measures of Mahāsēna, under the persuasion of his impious advisers, and reverentially approaching, and bowing down to them, he thus benevolently inquired : "What are these disastrous acts committed by my father, misguided by Saṅghamitta?" The priests thus replied to the monarch : "Thy sire endeavoured to violate the consecration (of the Mahāvihāra), which he failed in accomplishing, by priests remaining within the consecrated limits ; here ²*a hundred* priests established themselves, subterraneously, in the womb of the earth. Those impious characters, the minister named Sōṇa, and Saṅghamitta, misleading the king, caused this profanation to be done by him. Pulling down the superb Lōhapāsāda, consisting of seven stories, and ³*having apartments* of various descriptions, he removed (the materials) thence to the Abhayagiri. These sacrilegious characters sowed the site of these sacred edifices, on which the four Buddhas had vouchsafed to tarry, with the māsaka seed. Ponder" (continued the priests addressing themselves to the rājā) "on the consequences of unworthy associations." On hearing this account of his parent's misconduct, appalled at the results of evil communications, he restored all that had been destroyed by his father there (in that capital).

In the first place, he rebuilt the Lōhapāsāda, exhibiting in Sīhala, the model of the superb palace of the rājā Mahāpanāda. He rebuilt also the parivēpas which had been demolished, and restored to the servants of those religious establishments the lands they had held for their services. *'The residence (of the priests) which had been destroyed by his father and the ill-judging minister, because they were separately built, he reconstructed in a row in restoring the vihāra.*

This ruler of men completed all ⁴*that remained imperfect* of the Jotivana vihāra which had been ⁵*founded* by his father. Subsequently, this monarch having made himself fully acquainted with the particulars connected with the thēra Mahinda, the son of the ⁶*Muni* of saints (Buddha) ; and the rājā glorying in the merits of him who had been the means of converting this island, thus meditated : "Most assuredly the thera has been a supreme (benefactor) of the land ;" and causing a golden image of ⁷*him* to be made, and rendering it every honour,—on the seventh day of the first quarter of the month of kattika, he removed it to the edifice called the Thērambaat Ambatthala ; and leaving (there the image of) the thera during the eighth day, then on the ninth day assembling a great concourse of people, like unto the heavenly host, composed of the royal retinue and of the inhabitants of the capital, leaving at home those alone requisite for guarding their own houses ; and having, ⁸*by despatching messengers throughout Laṇkā*, called together all the

¹ " in conferring."

² " seven."

³ " other houses."

⁴ Lit. "The vihāras which had been but sparsely inhabited by reason of his misguided father having stopped the supplies, he caused to be densely occupied."

⁵ " the work in."

⁶ " left imperfect."

⁷ " lord."

⁸ " his stature."

⁹ *Dele.*

priests, *'and keeping up during the period of their detention there the mahādānan, he celebrated a festival by the collective aid of all these people, never surpassed before.* He himself led the procession⁷ of this (inspired) teacher of the island, the illustrious son of the divine teacher (Buddha), in the same manner that the king of dévas (Sakka) *'preceded the divine teacher in his 'progress to the Dévalōka.* He had the city and the road to the cētiya at Ambatthala decorated, in the same manner that the road from Vésāli to Sāvatti was ornamented *'(in the above-mentioned progress of Buddha); and 'in order that he might exhibit to the people the procession of this thera,—in the same manner that Asōka, the thera's father, sending a mission to the Ahoganga mountain, had conducted the thera Moggaliputtatissa to (Pupphapura) distributing alms in the way to the afflicted, to vagrants, and mendicants, and 'celebrated for the accommodation of the priests the four sacerdotal requisites,—this gifted (monarch:) also, in the presence of this immense congregation of people, lifting up the golden image of the thera, descended from the rocky peak (of Ambatthala); he himself leading the procession surrounded by a number of priests, and dazzling like the golden mountain Méru, enveloped in the brilliant fleecy clouds of a bright season, in the midst of the 'Khirasāgara ocean. Such as was the entrance of the supreme of the universe (Buddha) into Vésālinagara, to expound the ('Rucan) sutta; this rājā made a similar exhibition to the people in the present instance.*

This monarch, thus rendering every mark of reverence to the festival, approached in the evening the Soththiyākara vihāra, which had been built by himself near the eastern gate. He there detained for three days the image of the son of the vanquisher. Having then ordered the city to be decorated, on the twelfth day, *'in the same manner that in aforetime the divine teacher entered the city of Rājagaha, bringing this image out of the Soththiyākara vihāra, he conveyed it in a solemn procession through the city, which was like unto a great ocean, to the Mahāvihāra; and kept it for three months in the precincts of the bo-tree. With the same ceremonies 'the multitude) conducted it to the city, and there, near the royal residence, in the south-east direction, he built an edifice for that image. This fearless and profoundly wise monarch, having caused images to be made of Itthiya and the other (theras who had accompanied Mahinda), placed them also there. He¹² made provision for the maintenance of this establishment, and commanded that a splendid festival should be celebrated annually in a manner similar to the present one. 'The rājā, as he had*

¹ " throughout Lakṣā, and relieved the prisoners from the jails of the city, he gave a great almsgiving to all the people, and celebrated a festival with a pomp of power that was never surpassed before."

² Insert " to meet (the image)."

³ " proceeded to meet."

⁴ " visit."

⁵ Dele.

⁶ " like unto the thera's father, Asōka, in welcoming there the thera Moggaliputta, the king distributed."

⁷ " provided."

⁸ " milky."

⁹ " Ratana."

¹⁰ " like unto the city of Rājagaha on the occasion of the Master's first entry thereto."

¹¹ " he."

¹² Insert " placed guards over it, and."

¹³ " And the kings of his house do up to this day maintain that festival in obedience to his command, without omitting aught of the ceremonial. He ordained that the image (of Mahinda) should be taken from the city into the Mahāvihāra on the Pavāraṇa day (the conclusion of the Vassa), and offerings made thereto on the 13th day of the moon every year. And he built stone cornices and beautiful walls also at the Abhaya and Tissa-Vasabha vihāras as well as at the bodhi tree."

made this provision for the perpetuation of the festival, even unto this day^o it is kept up without omission. He instituted a festival to be held at the "pavdraṇa" (conclusion) of "vassa" annually, on which occasion (these images) were carried from the city to the Mahāvihāra. He built a protecting wall round the vihāra called Abhayatissa, and added a stone cornice to the flight of steps at the bo-tree.

In the ninth year of his reign, a certain brahman princess brought the Dāṭhādhātu, or tooth-relic† of Buddha, hither from Kāliṅga, under the circumstances set forth in the Dāṭhādhātuvagga.‡ The monarch receiving charge of it himself, and rendering thereto, in the most reverential manner, the highest honours, deposited it in a casket of great purity made of "phalika" stone, and lodged it in the edifice called the Dhammacakka, built by Dēvānampiya Tissa.¹

In the first place, the rājā, expending ²*a lac*, in the height of his felicity, celebrated a Dāṭhādhātu festival, and then he ordained that ³*a similar festival should be annually celebrated, transferring the relic in procession to the Abhayagiri vihāra.*

This monarch constructed eighteen vihāras; and formed, out of compassion for living creatures, tanks also, which should perpetually contain water; and having celebrated a festival at the bo-tree, and performed other equally eminent acts of piety, in the twenty-eighth year of his reign fulfilled the destiny prescribed by his deserts.

His younger brother, prince Jetṭhatissa, then raised the chatta in Laykā. He was a skilful carver. This monarch having executed several arduous undertakings in painting and carving, himself taught the art to many of his subjects.⁴ ⁵*Pursuant to the direction of his father, he sculptured a statue of Buddha, in a manner so exquisite that it might be inferred that he was inspired for the task. For that statue, having also made a beautiful altar and a gilt edifice, he surmounted it with a chatta, and inlaid it with ivory in various ways; and having administered the government of Laykā for nine years, and performed many acts of piety, he also fulfilled the destiny due to him.*

His son Buddhadaśa then became king: he was a mine of virtue and an ocean of riches. ⁶*By the perfection of his policy he rendered this (capital) to the inhabitants of this land, like unto the heavenly A'lakamandā, the city of Vessavaṇa.* Endowed with wisdom, piety, and virtue, and imbued with boundless benevolence; and thereby attaining the ten virtues of royalty, and escaping from the four "agati," he administered justice, and protected the people by the four means that that protection ought to be extended. This

* The period Mahānāma flourished. This festival is not observed now.

† The relic now deposited in the Māligāva temple at Kandy; and at present in my official custody.

‡ This work is extant, to which two sections have been subsequently added, bringing the history of the tooth-relic down to the middle of the last century.—[Notes by Mr. Turnour.]

¹ Add "in the royal park. Thenceforward that house received the name of Dāṭhādhātu-ghara."

² "nine lacs."

³ "It should be taken every year to the Abhayagiri vihāra and a similar festival celebrated in honour thereof."

⁴ Add "who, under his directions, did likewise."

⁵ "He sculptured a beautiful likeness of the Bodhisatta, so perfect that it seemed as if it had been executed by supernatural power; and also a throne, a parasol, and a state-room with some beautiful works in ivory made therefor."

⁶ "By every means in his power he ensured the happiness of the inhabitants of the island, and took as great care of the city as Vessavaṇa, the god of wealth, took of his city, A'lakamandā."

monarch exemplified to the people, in his own person, the conduct of the Bódhisattas ; and he entertained for mankind at large the compassion that a parent feels for his children. The indigent he rendered happy by distribution of riches among them ; and he protected the rich in their property and life. This wise (ruler) patronised the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief.

On a certain day, the rájá, while proceeding along the high road, mounted on his elephant to bathe at the Tissa tank, saw in the neighbourhood of the Puttabhága vihára a *'mahánága*, on a white ant's hill, *'stretched out straight as a pole, and extended on his back, suffering from some internal complaint. Thereupon, on perceiving this, the monarch thought, "Surely this nága is suffering from some disease ;"* and descending from his state elephant, and approaching the distressed mahánága, thus addressed him : "Mahánága, *'it is only on the road that I became aware of thy case. Thou art unquestionably highly gifted ; but as thou art also addicted to fits of rage, on sudden impulses, on that account it is impossible for me to 'approach thee and treat thy complaint. Yet without 'approaching thee, I can effect nothing. What is to be done ?"* On being thus addressed, the hooded monarch (cobra de capello) thoroughly pacified, inserting his head alone into a hole in the anthill, extended himself. Then approaching him, and drawing his instrument from its case, he opened the nága's stomach ; and extracting the diseased part, and applying an efficacious remedy, he instantly cured the snake. (The rájá) then thus meditated : "My administration must be most excellent ; even the animal creation recognises that I am a most compassionating person." The snake finding himself cured, presented a superlatively valuable gem of his, as an offering to the king, and the rájá set that gem in the eye of the stone image (of Buddha) in the Abhayagiri vihára.

A certain priest, *'who had constantly subsisted as a mendicant, in the course of his alms pilgrimage through the village Thusavaṭṭika, received some boiled rice which had become dry. Procuring also milk which had already engendered worms, he ate his meal. Innumerable worms being produced thereby, they gnawed his entrails. Thereupon repairing to the rájá he stated his complaint to him. The king inquired of him, "What are thy symptoms ; and where didst thou take food ?" He replied, "I took my meal at the village Thusavaṭṭika, mixed with milk." The rájá 'observed, "There must have been worms in the milk." On the same day a horse was brought, afflicted with a complaint, which required his blood vessels to be opened. The rájá performed that operation, and taking blood from him administered it to the priest. After waiting awhile he observed, "That was horse's blood." On hearing this, the priest threw it up. The worms were got rid of with the blood, and he recovered. The rájá then thus addressed the 'delighted priest : "By one puncture of my own surgical instrument, both the priest afflicted with worms and the horse have been cured ; surely this medical science is a wonderful one !"*

A certain person, while drinking some water, swallowed the spawn of a

¹ "a great cobra."

² "lying on his back (as if) to expose his ailment, which was a tumour on the belly. The great and good king concluded that the nága was suffering from some disease," &c. This verse (65) contains a play on the word *mahánága*, which is applied to the elephant, the king, and the cobra. *Andgará mahánága*, here means a harmless and excellent person, and are epithets applied to the king.

³ "I know the reason of thy coming."

⁴ "touch."

⁵ *Dele.*

⁶ *Dele.*

⁷ "teaching."

⁸ "then knew that."

⁹ *Add* "in the impulse of his joy."

water serpent, whence a water serpent was engendered, which gnawed his entrails. This individual, tortured by this visitation, had recourse to the rājā ; and the monarch inquired into the particulars of his case. Ascertaining that it was a serpent in his stomach,¹ causing him to be bathed and well rubbed, ²and providing him with a well-furnished bed, ³he kept him in it awake for seven days. Thereupon overcome (by his ⁴previous sufferings) he fell sound asleep with his mouth open. (The rājā) placed on his mouth a piece of meat with a string tied to it. In consequence of the savour which exhaled therefrom, the serpent rising up, bit it, and attempted to pull it into (the patient's) stomach. ⁵Instantly drawing him out by the string, ⁶and carefully disengaging (the serpent) therefrom, and placing it in water, contained in a vessel, (the rājā) made the following remark: "Jīvaka was the physician of the supreme Buddha, and he knew the science. But ⁷what wonderful service did he ever render to the world? He performed no cure equal to this. In my case, as I devote myself without scruple with equal zeal for the benefit of all, my merit is pre-eminent."

⁸Similarly (by his medical skill) he rendered a Caṇḍāla woman of Helloligāma, who was born barren, pregnant seven times, without submitting her to any personal inconvenience. There was a certain priest ⁹so severely afflicted with rheumatic affections, that whenever he stood he was as crooked as a "gopānasi" rafter. This gifted (king) relieved him from his affliction. In another case, of a man who had¹⁰ drank some water which had the spawn of frogs in it, an egg, entering the nostril, ascended into the head, and being hatched became a frog. There it attained its full growth, and in rainy weather it croaked, and gnawed the head of the priest. The rājā, splitting open the head and extracting the frog, and reuniting the severed parts, quickly cured the wound.

Out of benevolence entertained towards the inhabitants of the island, the sovereign provided hospitals, and appointed medical practitioners thereto, for all villages. The rājā having composed the work "Sāratthasangaha,"¹¹ containing the ¹²whole medical science,¹³ ordained that there should be a physician for every twice five (ten) villages. ¹⁴He set aside twenty royal villages for the maintenance of these physicians; ¹⁵and appointed medical practitioners to attend ¹⁶his elephants, ¹⁷his horses, and ¹⁸his army. On the main road, for the reception of the ¹⁹crippled, deformed, and destitute, he built asylums in various places, provided with the means of subsisting (those objects). Patronising the ministers who could expound the doctrines of the faith, he devotedly

* This work, which is composed in the Sanskrit language, is still extant. Native medical practitioners profess to consult it.—[*Note by Mr. Turnour.*]

¹ "he caused him to fast for seven days; and," ² "provided."

³ *Dele.*

⁴ "exhaustion."

⁵ "Then dexterously."

⁶ *Dele.*

⁷ "what greater skill than this did he exhibit to the world although he also, in all loving-kindness, performed similar acts. Oh, how great is my good fortune!"

⁸ "Likewise he attended on a Caṇḍāla woman of Helloligāma, who, for the seventh time, was in great travail, and saved her together with the child that was in the womb." The original word *maḥagabbha* means a bad presentation of the foetus causing difficult delivery.

⁹ "whose limbs were stiffened with a rheumatic affection, and while he was laid up as straight as a rafter, this gifted king," &c.

¹⁰ *Insert* "hurriedly."

¹¹ "substance of all."

¹² *Insert* "circulated it among the physicians of the island for their future guidance. He," &c.

¹³ "and set apart one-twentieth of the produce of fields."

¹⁴ "he."

¹⁵ "on."

¹⁶ *Dele.*

¹⁷ "on the."

¹⁸ "lame and the blind."

attended to their doctrines, and, in various parts, provided the maintenances required by the expounders of the faith. ¹*Earnestly devoted to the welfare of mankind, disguising himself by gathering his cloth up between (his legs), he afforded relief to every afflicted person he met.*

Subsequently, on a certain occasion, the rájá was moving in a procession, arrayed in royal state, and escorted by his army, like unto Vāsava surrounded by his heavenly host; when a certain ²*person afflicted with a cutaneous complaint, who had formed an enmity against the rájá in a former existence, beholding him thus endowed with regal prosperity, and resplendent with the pomp of royalty, enraged, struck the earth with his hand, and loudly venting opprobrious language kept striking the ground with his staff. This superlatively wise (ruler) noticing this improper proceeding from afar, thus (meditated):* ³*"I resent not the hatred borne me by any person. This is an animosity engendered in a former existence; I will extinguish it:"* and gave these directions to one of his attendants: *"Go to that leper, and 'thoroughly inform thyself what his wishes be."* He went accordingly, and seating himself near the leper, as if he were a friend of his, inquired of him what had enraged him so much. He disclosed all. *"This Buddhadása (in a former existence) was my slave; by the merit of his piety he is now born a king. To insult me, he is parading before me in state on an elephant. 'Within a few days he will be in my power. I will then make him sensible of his real position, by subjecting him to every degradation that slaves are exposed to. Even if he should not fall into my hands, I will cause him to be put to death, and will 'suck his blood. This imprecation will be brought about at no remote period."*

(The messenger) returning reported these particulars to the monarch. That wise personage, being then quite convinced, remarked, *"It is the enmity engendered in a former existence; it is proper to allay the animosity of an exasperated person";* and gave *"these instructions to the said attendant:* ⁴*"Do thou take especial care of him."* Returning to the leper again, in the character of a friend, he said: *"All this time I have been thinking of the means of putting the rájá to death, which I have been prevented effecting from the want of an accomplice. By securing your assistance in his assassination, I shall be able to accomplish this much-desired wish: come away; residing in my house, render me thy aid. Within a few days I will myself take his life."* After having thus explained himself, he conducted the leper to his own house, and provided him with the most luxurious means of bathing and anointing his body; fine cloths for raiment; savoury food for his subsistence; ⁵and on a delighted bed, ⁶*beautifully decorated, he arranged that a lovely female of fascinating charms should recline.*

After he had been entertained in this manner for some days, (the messenger) having satisfied himself that this happy (leper), restored to the enjoyment of health, was brought to a tractable frame of mind; ⁷*still, however, withholding the information for two or three days; (at last) he presented him*

¹ "This man of great compassion was wont to carry his case of (surgical) instruments within the folds of his cloth (in his waist), and afford relief," &c.

² "leper."

³ "I do not remember having done harm to any being. Surely this," &c.

⁴ "ascertain the state of his mind."

⁵ "if he should fall into my hand, I will make him know himself."

⁶ "certainly sucked up his blood. Thou shalt see it in a few days."

⁷ Add "by some device."

⁸ Dele.

⁹ Add "saying."

¹⁰ Insert "charming females to attend on him."

¹¹ "well prepared with comfortable bedding and linen, he caused him to lie down."

¹² "he set before him food and other daintiful things."

his meals, saying that they were provided by the rājā. *'By this means the (messenger), who rendered him these acts of kindness, succeeded in pacifying him; and by degrees he became a most devoted subject to the rājā. On a certain occasion, on hearing (a false rumour) that the king was put to death, his heart rent in twain.*

'Thus the rājā, for the future medical treatment of the diseases with which the bodies of the people of this land might be afflicted, provided physicians.

He built at the Mahāvihāra the parivēṇa called Mōra,³ in height twenty-five cubits, and conspicuous from its upper story; and *'to the priests resident there, who could propound the doctrines, he provided⁴ servants to attend on them⁵ and dedicated to them the two villages Samaṇa and Golapānu, as well as vihāras, parivēṇas, the four sacerdotal requisites most fully, and tanks, refectory halls, and images.*

In the reign of this rājā, a certain priest, *'profoundly versed in the doctrines, translated the Suttas (of the Piṭakattaya) into the Sihala^c language.*

He had eighty sons, valiant, energetic, well-formed, and of engaging appearance, to whom he gave the names of the eighty (contemporary) disciples of Buddha. The rājā, Buddhadāsa, surrounded by his sons, who were called Sāriputta, and so on (after those eighty disciples), was as conspicuous as the supreme, royal, Buddha (attended by his disciples).

Thus this ruler of men, Buddhadāsa, having provided for the welfare of the inhabitants of the island, passed *'to the Dēvalōka* in the twenty-ninth year of his reign.

His eldest son, Upatissa,† who was endowed with every royal virtue, constantly devoted to acts of piety, and pre-eminently benevolent, became king. Avoiding the ten impious courses, the rājā conformed to the ten pious courses; and fulfilled both his duties as a monarch, and the ten probationary courses of religion. To all the four quarters (of his dominions) the rājā extended his protection, according to the four protective rules; and provided the *'principal alms-offerings* from the royal stores. He built extensive stores and alms-houses for the crippled, for pregnant women, for the blind, and the diseased.

In the northern direction from the Maṅgala cētiya, he constructed a thūpa, *'image apartments, and an image. "This rājā adopted this course, in the*

* Several portions of the other two divisions also of the Piṭakattaya have been translated into the Sinhalese language, which alone are consulted by the priests who are unacquainted with Pāli.

† The individual name of Sāriputta before he became one of Buddha's disciples.—[Notes by Mr. Turnour.]

¹ "He refused them two or three times, but being entreated by the messenger partook of them at last."

² "In this manner it was that the king treated the diseases pertaining to the body and to the mind."

³ Generally called the Mayūra Parivēṇa, or Monara Pirivēṇa, the remains of which still exist.

⁴ Insert "dedicated to it the two villages Samaṇa and Golapānu. To" &c.

⁵ Insert "food and."

⁶ "He also built vihāras and parivēṇas abounding with the four monastic requisites."

⁷ "by name Mahā Dhammakathā."

⁸ "into paradise" or heaven. *Tidira, S. Tridira.*

⁹ "Mahāpāli alms-hall with food." "an image-house."

¹⁰ Lit. "This king constructed them, moreover, by (the labour of) boys, to whom he gave confectionery (as wages), saying, 'Let not men be unnecessarily harassed.'"

expectation of securing the attachment of his subjects. He had confectionery also prepared, which he caused to be distributed by the youths in his suite.

In various parts of his kingdom he executed the following unexampled works of piety: the Rájuppala, Gijjhahūṭa, Pokkharapāsaya, Váḷhassa, Ambuṭṭhi, and the Gonḍigāma tanks; as well as the Khaṇḍarāji vihāra and tank, which should constantly contain water.

‘This individual (before he ascended the throne), while it was pouring with rain, passed a whole night in solitude, seated on his bed. The minister having ascertained that this proceeding was intended for the injury of the people, caused him to be brought to the royal garden, and imprisoned him. In resentment of this proceeding he did not (on his accession) inflict any penalty on his subjects.

In his reign the island was afflicted with drought, disease, and distress. This benevolent person, who was like unto a luminary which expels the darkness of sin, thus inquired of the priests: “Lords! when the world was overwhelmed with the misery and horrors of a drought, was then nothing done by Buddha (in his time) for the alleviation of the world?” They then *‘expounded the “Gaṅgārōhana sutta” (of Buddha). Having listened thereto, causing a perfect image (of Buddha) to be made of gold, for the tooth-relic, and placing the stone refection dish of the divine teacher filled with water on the joined hands of that (image), and raising that image into his state car he went through the ceremony of receiving “sila,” which confers consolation on all living beings; and made the multitude also submit to the same ceremony, and distributed alms. Having decorated the capital like unto a heavenly city, surrounded by all the priests resident in the island, he descended into the main street. There the assembled priests chaunting forth the “Ratanasutta,” and at the same time sprinkling water, ‘arranged themselves in the street at the end of which the palace was situated; and continued throughout the three divisions of the night to perambulate round its enclosing wall.*

‘At the rising of the sun a torrent of ruin descended as if it would cleave the earth. All the sick and crippled sported about with joy. The king then issued the following command: “Should there at any time be another affliction of drought and sickness in this island, do ye observe the like ceremonies.”

‘On visiting the cétiya (in the midst of the inundation), observing ants and other insects struggling on the flood with the feathers of a peacock’s tail, sweeping them towards the margin (of the cétiya), he enabled these (insects) to rescue*

* Supposed to be the Ruvanveli.—[Note by Mr. Turnour.]

¹ “(On one occasion) when, (in consequence of a leak) his bed was wetting while the rain was pouring down, he passed the whole night thereon (without causing the leak to be stopped) lest the workmen be put into trouble. The minister (of the king’s household) having come to know thereof conducted (enticed) him to the royal park, and (in his absence from the palace) covered the house (stopping the leak in the roof). Thus this king inflicted not on other beings any suffering on account of himself (for the sake of his own comfort).” The original is very obscure from its exceeding brevity, as the parentheses in this rendering will show.

² “set forth the circumstance that gave rise to the preaching of.”

³ “by.”

⁴ *Dele.*

⁵ “marched in procession in the neighbourhood of the palace, along the street and near the walls, and continued walking round (the city) throughout the three divisions of the night.”

⁶ “At the break of day the great clouds poured down rain upon the earth.”

⁷ “He was wont to visit the cétiya and, with a (broom made of the) peacock’s tail, sweep away ants and other insects from the sides thereof, saying, ‘Let them get down to the ground gently’; and ‘hen taking a chank filled with water he would walk about and wash (the stains left by them on the white plaster of the cétiya).”

themselves; and continuing his procession he sprinkled water, as he proceeded, from his chank.

He constructed to the south-west of his palace an upósatha hall, a hall for the image of Buddha¹ surrounded by an enclosing wall, ²and formed a garden. On the fourteenth and fifteenth days of each half month, ³as well as on the eighth and first days of each quarter, renewing the vows of the "atasil" order, and undergoing the ceremonies of the upósatha, he tarried there on those occasions; and during the whole of his life he subsisted on the alms prepared for the priesthood (without indulging in more luxurious food); he had been also in the habit of setting aside rice, formed into lumps, for the squirrels which frequented his garden; which is continued unto this day.

⁴This benevolent (monarch) on seeing a culprit carried away to undergo his sentence, procuring a corpse from the cemetery, and throwing it into a cauldron, and bestowing money on the offender, allowed him to escape in the night; and at the rising of the sun, as if incensed against the criminal, boiled the corpse.

He celebrated ⁵a great festival for all the cétiyas in the island; and made a ⁶metal covering, ornamented with gold, for the thúpa at the Thúpārāma. Having completed a reign of forty-two years, without having ⁷in a single instance indulged in a fête of festivity, confining himself to ⁸ceremonies of piety, he departed to be associated with the chief of the dévas.

His consort, who ⁹ought to have cherished him, caused him to be put to death by means of his younger brother Mahánāma, by plunging a weapon into him, in an unfrequented spot. During the lifetime of the late king this younger brother had been a priest. On the assassination of the rájá, throwing off his robes, he became the sovereign; and made the queen, who had put his elder brother to death, his own consort.

He founded ¹⁰an asylum for the diseased, and kept up the alms-offerings for the priesthood. In the division of the Koti mountains, at the Lohadváralagáma, he built three viháras, and conferred them on the priests of the Abhayagiri establishment. ¹¹By the aforesaid queen a vihára was built at the Dhúmarakkhu mountain for the schismatic priests.

This (monarch), devoted to deeds of charity and piety, repaired dilapidated viháras; and was a constant contributor towards the maintenance of religion.

¹²A brahman youth, born in the neighbourhood of the terrace of the great bo-tree (in Magadha), accomplished in the "vijjá" and "sippa"; ¹³who had achieved the knowledge of the three "védas," and possessed ¹⁴great aptitude in

¹ Insert "and a beautiful park."

² Dele.

³ "and the eighth days thereof, as well as on the extraordinary season (pāṭihāriya pakkha) he would strictly conform himself to the eight precepts, and tarry there, behaving himself holily."

⁴ This king, whose mind shrunk with horror at the sight of a culprit brought."

⁵ "great festivals."

⁶ "golden pinnacle and covering."

⁷ "spent one moment in vain."

⁸ "works."

⁹ "was intimate with his younger brother Mahánāma, caused him to be slain by plunging a weapon into him."

¹⁰ "hospitals for the sick and supported the Mahápāli alms-hall. He built the three viháras, Lohadvāra, Ralagáma, and Kotipassāvana."

¹¹ "He built a vihára at the Dhúmarakka mountain and gave it to the Théravádī (Mahāvihāra) brotherhood by means of his queen."

¹² Insert "(In those days)."

¹³ Insert "and 'kāla,'"

¹⁴ "a perfect knowledge of philosophy and religion, and was well versed in all the controversies of the day, wandered over Jambudīpa as a disputant anxious for controversy. Having arrived at a certain vihára (and taken lodgings) he was rehearsing at night the aphorisms of Patañjali in all their perfection and completeness."

attaining acquirements; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudīpa, established himself, in the character of a disputant, in a certain vihára, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain mahá théra, Révata, becoming acquainted with him there, and (saying to himself), "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?" (The brahman) replied to him, "*Thou canst define, then, the meaning conveyed in the bray of asses.*" On (the théra) rejoining, "*I can define it;*" he (the brahman) ³*exhibited the extent of the knowledge he possessed.* (The théra) criticised each of his propositions, and pointed out in what respect they were fallacious. He who had been thus refuted said, "Well then, descend to thy own creed;" and he propounded to him a passage from the "Abhidhamma" (of the Piṭakattaya). He (the brahman) could not divine the signification of that (passage); and inquired, "Whose 'manta' is this?" "It is Buddha's manta." On his exclaiming, "Impart it to me;" (the théra) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Piṭakattaya,⁴ subsequently coming to this conviction: "This is the sole road (to salvation);" became a convert to that faith. As he was as profound in his (ghósa) eloquence as Buddha himself, they conferred on him the appellation of Buddhaghósa (the voice of Buddha); and throughout the world he became as renowned as Buddha. Having there (in Jambudīpá) composed an original work called "Ñānódaya;" he, at the same time, wrote the chapter called "Atthasālini" on the Dhammasaṅgani (one of the commentaries on the Abhidhamma).

Révata théra then observing that he was desirous of undertaking the compilation of a "Parittatṭhakathá" (a *general* commentary on the Piṭakattaya), thus addressed him: "The text alone (of the Piṭakattaya) has been preserved in this land: the Atṭhakathá are not extant here; nor is there any version to be found of the *ṛvátá* (schisms) complete. The Sighalese Atṭhakathá are genuine. They are composed in the Sighalese language by the inspired and profoundly wise Mahinda, who had previously consulted the discourses of Buddha, authenticated at the three convocations, and the dissertations and arguments of Śáriputta and others; and they are extant among the Sighalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

Having been thus advised, this eminently wise personage rejoicing therein, departed from thence, and visited this island in the reign of this monarch (Mahánáma). On reaching the Mahāvihára (at Anurádhapura)⁵ he entered the Mahápadhána hall, ⁶*the most splendid of the apartments in the vihára*, and listened to the Sighalese Atṭhakathá, and the Théraváda, from the beginning to the end, expounded by the théra Saṅghapála; and ¹⁰*became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhamma.* Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Atṭhakathá; give me access to

¹ "What, knowest thou."

² "I do know."

³ "laid down his propositions."

⁴ Manta — Mantra, a division of the védas.

⁵ Insert "entered the order, and."

⁶ "concise."

⁷ "various expositions of the teachers."

⁸ Insert "the home of all good men."

⁹ *Dele.*

¹⁰ "having decided on the true meaning of the doctrines of the lord of Dhamma, he caused the priesthood to assemble there, and."

all your books." The priesthood, for the purpose of testing his qualifications, gave only two gáthá, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all our books." From these (taking two gáthá for his text), and consulting the Piṭakattaya together with the Aṭṭhakathá, and condensing them into an abridged form, he composed the *'commentary'* called the "Visuddhimagga." Thereupon, having assembled the priesthood who had acquired a thorough knowledge of the doctrines of Buddha at the bo-tree, he commenced to read out (the work he had composed). The dévatás, in order that they might make his (Buddhaghósa's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing his book for the third time, for the purpose of *'propounding'* it, the dévatás restored the other two copies also. The (assembled) priests then read out the three books simultaneously. In those three versions, neither in a signification nor in a single misplacement by transposition—nay, even in the théra *'controversies'* and in the text (of the Piṭakattaya)—was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Metteyya (Buddha) himself;" and made over to him the books in which the Piṭakattaya were recorded, together with the Aṭṭhakathá. Taking up his residence in the secluded Ganṭhákara vihára at Anurádhapura, he translated, according to the grammatical rules of the Mágadhas, which is the root of all languages, the whole of the Siṅhalese Aṭṭhakathá (into Páli). This proved an achievement of the utmost consequence to all languages spoken by the human race.

All the *'théras and acáryas'* held this compilation^o in the same estimation as the text (of the Piṭakattaya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudípa, to worship at the bo-tree (at Uruvela in Magadha).

Mahánáma having performed various acts of piety, and enjoyed (his royal state) for twenty-two years, departed according to his deserts.

All these rulers, though all-powerful and endowed with the utmost prosperity, failed in ultimately overcoming the power of death. Let wise men therefore, bearing in mind that all mankind are subject to death, overcome their desire for riches and life.

The thirty-seventh chapter in the Mahávaṇsa, entitled "The Seven Kings," composed equally for the delight and affliction of righteous men.

CHAPTER XXXVIII.

MAHÁNÁMA had a son named Soṭthiséna, born of a damiḷa *'consort'*; by the same queen he had also a daughter called Saṅghá. This Soṭthiséna, who then succeeded to the monarchy, was put to death on the very day (of his accession) by the said princess Saṅghá; who immediately, by beat of drums, conferred it on her own husband, Jantu, who held the office of chattagáhaka. He formed the Chattagáhaka tank, and died within that year.

His confidential minister⁷ then privately burning his corpse within the precincts of the palace, and deciding that a certain powerful individual, who

* This is the Páli version of the Aṭṭhakathá now used by the Buddhists of Ceylon.—[Note by Mr. Turnour.]

¹ "work."

² "rehearsing."

³ "expositions."

⁴ "Thériyá teachers." The teachers or doctors of the Mahávihára fraternity.

⁵ Insert "Reigns of."

⁶ "woman; and also a daughter named Saṅghá born of his queen."

⁷ Insert "a man of great cunning."

had been a plunderer of crops, was worthy of being raised to the monarchy, placed him on the throne ; but kept him also confined within the palace, and giving it out that the rájá was suffering from sickness, himself administered the government.

At a certain festival the populace clamorously called out, "If we have a king, let him *'show himself.'*" On hearing this call, the monarch arrayed himself in regal attire ; *'but finding that no state elephant was forthcoming for him (to carry him in procession), mentioning, "Such an elephant will suit me," sent for the white elephant kept at the tooth-relic temple. On the messenger delivering the king's order, the elephant obeyed. (The rájá) mounting him moved in procession through the capital, and passing out of the eastern gate, ordered an encampment to be formed at the first cétiya ; and he built a triumphal arch within the square of the Mahá cétiya, formed by the wall ornamented with figures of elephants. Mittaséna having performed many acts of piety died within the year.*

A certain damiḷa, named Paṇḍu, landing from the opposite coast, put Mittaséna to death in the field of battle, and usurped the kingdom of Laṅkā. All the principal natives fled to Róhapa ; and the damiḷas established their power on this (the Anurádhapura) side of the river (Mahá váluká).

Certain members of the Móriyan dynasty dreading the power of the (usurper) Subha, the balattha, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséna, who had established himself at Nandivápi. His son named Dáthá, who lived at the village Ambiliyága, had two sons, Dhátuséna and Silátissabódhi, of unexceptionable descent. Their mother's brother (Mahánáma), devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Dighasandana.* The youth Dhátuséna became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree a shower of rain fell, and a nága seeing him there encircled him in his folds and covered him and his book with his hood. His uncle observed this ; *'and a certain priest, jealous thereof, contemptuously heaped some rubbish on his head, but he was not disconcerted thereby. His uncle noticing this circumstance also, 'came to this conclusion : "This is an illustrious (youth) destined to be a king ;" 'and saying to himself, "I must watch over him," 'conducted him to the vihára ; 'and thus addressing him : "Beloved, do not omit, night or day, to improve thyself in what thou shouldest acquire," rendered him accomplished.*

* Minister of Dévánampiya Tissa : vide p. 65.—[Note by Mr. Turnour.]

1 "come forth and show himself to us."

2 "and when the elephant was brought to him (to ride on, he would not have him, but) said 'This elephant befits me not,' and sent for the white elephant kept at the tooth-relic temple. On being told that it was the king's command the elephant came (was brought up?). And he (the king) mounted him and rode through the city in procession, and commanded that he should (in future) be stationed at the Paṭhama Cétiya outside the eastern gate. He built triumphal arches in the elephant ramparts of the three great cétiyas."—The Pájeváli, a later Sípahalese history, gives a different version of this incident. It states that the king went to the tooth-relic temple to worship, and ordered that the state elephant should be brought up for him to return. Seeing that there was some delay in doing so he was angry, and in his wrath called on the effigy of an elephant, made of brick and mortar, that was kept in the court of the temple, to carry him. It obeyed, and took the king on its back to his palace !

3 "On another occasion a certain priest who was angry with him flung."

4 "said to himself."

5 *Dele.*

6 *Invert* "and."

7 "saying, 'I must render this youth accomplished at the Goṭṭisáda vihára ;' and so instructed him."

Paṇḍu having heard of this, sent his messengers in the night, commanding, "Seize him." The théra, foreseeing in a dream (what was to happen), sent him away. While they were in the act of departing, the messenger surrounded the parivépa, but could not find them. These two escaping, reached the great river Góga in the southward, which was flooded; and, although anxious to cross,¹ they were stopped (by the rapidity of the stream). ²(*Mahāndma*) thus apostrophising the river: "O river, as thou hast arrested our progress, do thou, spreading out into a lake, equally delay him here;" thereupon, together with the prince, descended into the stream. A nága rájá, observing these two persons, presented them his back to cross upon. Having got across, and conducted the prince to a secluded residence, and having made his repast on some milk-rice which had been offered to him, he presented the residue, with the refection dish, to the prince. Out of respect for the théra he turned the rice out on the ground (in order that he might not eat out of the same dish with him) and ate it. The théra then foresaw that this individual would possess himself of the land.

The rájá Paṇḍu died after a reign of five years. His son Párinḍa, ³and thirdly his younger brother Khudda Párinḍa, administered the government; ⁴but a constant warfare was kept up by Dhátuséna, harassing the whole population which had not attached itself (to him).

Dhátuséna protected (his own) people, and waged war against (the usurper) rájá. That ⁵impious character dying in the sixteenth year of his reign, ⁶the other third individual became king. Dhátuséna, carrying on an active warfare against him also, succeeded in putting him to death, likewise, within two months.

After the demise of this king, the damiḷa Dáṭhiya was rájá for three years, when he also was put to death by Dhátuséna. The damiḷa Piṭhiya then (succeeded), and in the course of his warfare with Dhátuséna was killed in seven months. The damiḷa dynasty then became extinct.

Thereupon the monarch Dhátuséna became the rájá of Laṅká. With the co-operation of his brother, he⁷ entirely extirpated the damiḷas, who had been the devastators of the island ⁸by their various stratagems—by having erected twenty-one forts, and incessantly waged war in the land; and re-established peace in the country, and happiness among its inhabitants. He restored the religion also, which had been set aside by the foreigners, to its former ascendancy.

⁹Some of the natives of rank, male as well as female, had formed connections with the damiḷas. Indignant at this defection, and saying, "These persons neither protected me nor our religion, (the rájá) confiscating their estates, bestowed them on those who adhered to him. All the nobility who had fled to Róhapa rallied round him; on whom he conferred, with due discrimination, every protection and honour; but more especially gratified those devoted officers who had personally shared his own adversities.

¹ Insert "quickly."

² "The théra observing (to the prince) 'As this river has arrested our progress do thou likewise arrest its course by forming a tank here.'"

³ "died in the third year of his reign, and."

⁴ "and oppressed all the people who were on the side of Dhátuséna."

⁵ "king, having done both good and evil, died."

⁶ "then Tíritara."

⁷ Insert "after having erected twenty-one forts and carried on a warfare by various stratagems."

⁸ *Dele.*

⁹ "And the king was wroth with those nobles and landlords who joined the damiḷas, saying, 'They neither cared for me nor for their religion;' and he took their lands from them and made them keepers thereof." That is, made them serfs of the land over which they were lords before.

Damming up the great river (Mahāvāluka), ¹and thereby forming fields possessed of unfailing irrigation, ²he bestowed them on the priests entitled to the great alms, for the purpose of supplying them with "sālī" rice. This wise ruler founded also hospitals for cripples and for the sick. He formed³ an embankment across the Gōṇa river ⁴including the Kālavāpi tank. ⁵Employing his army therein, he restored the Mahāvihāra, as well as the edifice of the bo-tree, ⁶rendering it most beautiful to behold. Like unto Dhammāsoka, having thoroughly gratified the priests by fully providing them with the four sacerdotal requisites, he held a convocation on the Piṭakkattaya. He built eighteen vihāras for the ⁷fraternities who had composed the "théravāda; and to ensure full crops in the island, he formed also eighteen tanks at (those places): viz., at the Kālavāpi ⁸tank, a vihāra of that name, also the Kōtipassa, the Dakkhināgiri, the Vaddhamāna, Pannāvallaka, the Bhallātaka ⁹Pasanusinna; in the mountain division, the Dhātusēna, the ¹⁰Mangunēthūparitī; to the northward, the Dhātusēna; to the eastward, the Kambuvitti; in the same direction the Antaramēgiri ¹¹at Attālhi the Dhātusēna; the Kassapiṭthikō, at the mountain of that name; in Rōhaṇa, the Dāyagāma, the Sālavāna, and Vibhāsana vihāras, as well as the Bhillivāna vihāras. These, be it known, are the eighteen. In the same manner, this ruler of men having constructed also eighteen small tanks and vihāras, viz., the Pādulaka, Hambalaṭṭhi, the Mahādatta, &c., bestowed on the same parties. Pulling down the Mayūraparivēpa which was twenty-five cubits high, he reconstructed an edifice ¹²twenty cubits high. ¹³Assigning the task to prince Sēna he caused the fourth of the fields at Kālavāpi, two hundred in number, which were formerly productive, to be restored to cultivation. He made improvements at the Lōhapāsāda, which was in a dilapidated state. ¹⁴At the three principal thūpas he erected chattas. He celebrated a festival for the purpose of watering the supreme bo-tree, like unto the ¹⁵sināna festival of the bo-tree held by Dēvánampitīya Tissa. He there made an offering of sixteen ¹⁶bruzen statues of virgins having the power of locomotion; ¹⁷he held also a festival of inauguration in honour of the divine sage. From the period that the bo-tree had been planted, the rulers in Laṇkā have held such a bo-festival every twelfth year.†

* The word is literally rendered. It is possibly a clerical error.

† This festival is no longer celebrated, and has probably been discontinued from the period that Anurādhapura ceased to be the seat of government.—[Notes by Mr. Turnour.] ¹ "he formed."

² "and bestowed on the priesthood alms of 'sālī' rice at the Mahāpālī (almonry)."

³ "the Kālavāpi (Kālavēva) tank by putting up."

⁴ Dele.

⁵ "He improved the Mahāvihāra by adding regular walks thereto, and rendered."

⁶ Dele.

⁷ "Therīya priests, and endowed them with lands, and also formed eighteen tanks in the island. These are the vihāras, namely."

⁸ "vihāra."

⁹ "Dhātusēna-pabbata in the Pāsānasinna division."

¹⁰ "Mayhaṅgana; the Thūpaviṭṭhi; the northern Dhātusēna; the eastern Kambaviṭṭhi."

¹¹ "the Attālhi; the Kassapiṭṭhi Dhātusēna."

¹² "twenty-one."

¹³ "He made over to Kumārasena a portion of the half (of his own interest) in the Kālavāpi (tank) and two hundred fields, and restored the former productiveness (of the lands situate there)."

¹⁴ "and repaired the decayed chattas of the three great thūpas."

¹⁵ Dele.

¹⁶ "metal troughs (for holding water, to water the bōdhi tree)." Turnour's Pāli text has *kaṇṇḍo* instead of *nārāyo*, which accounts for his wrong translation. The words in the original are *dhāvunā-loha-nārāyo*. *Nāvā* here means a cistern, in the shape of the hull of a ship, I presume.

¹⁷ "He also caused the image of the great sage (there) to be adorned and inaugurated."

Causing an image of Mahā Mahinda to be made, and conveying it to the edifice (Ambamālaka), in which the thera's body had been burnt, in order that he might celebrate a great festival there; and that he might also promulgate the contents of the^o Dīpavaṇṣa, distributing a thousand pieces, he caused it to be read aloud thoroughly. He ordered also sugar to be distributed among the priests assembled there. (On this occasion) calling to his recollection the priest (*formerly*) resident in the same vihára with himself, who had heaped dirt on his head, he did not permit him to participate in these benefits. He made many repairs at the Abhayagiri vihára, and for the stone statue of Buddha an edifice with an *apartment (for the image)*. On the gem set in the eye of the image of the divine teacher by Buddhāśa being lost, this (rājā), *in a similar manner, formed the eye with the "chūlamani" jewel (a part of his regal head dress)*. The supreme curly locks (of that image he represented) by a profusion of sapphires; in the same manner the "unnan" lock of hair (in the forehead between the eyes) by (a thread of) gold; and he made offerings (thereto) of golden robes; and also, composed of gold, a foot cloth, a flower and a splendid lump, as well as innumerable cloths of various colours. In the image apartment he constructed many splendid cētiyas, where there also were (images of Bodhisattas).

For the granite statue of Buddha, as well as for the statue of the saviour of the world, called the "Upasambhava," he converted his "chūlamani" head ornament (into the ornament placed on the head of Buddha's statue, representing the rays of glory); and in the manner before described (at the festival of inauguration) in regard to the image named the Abhisēka, he invested these (images also) with their equipments. To the Bódhisatta† Metteyya, he built an edifice to the southward of the bo-tree, and invested (his image) with every regal ornament; and directed that guards should be stationed at the distance of one yōjana all round it. He caused the viháras to be *‘painted with ornamental borders of the paint called the "dhātu," as well as the superb edifice of the great bo, expending a lac thereon.* At the Thūpārāma he repaired the thūpa and held a festival; he also repaired the dilapidations of the temple of the tooth-relic. He made an offering to the "Dāthādhātu" (tooth-relic) of a casket thickly studded with radiant gems and *‘flowers of gold; and held a festival of offerings in honour of the tooth-relic.* He bestowed also innumerable robes and other offerings on all the priests resident in the island. He made improvements at the several viháras. At each of those places he caused

* The Mahāvāsana; whether brought down to this period, or only to the end of the reign of Mahāsēna, to which alone the Tikā extends, there is no means of ascertaining.

† The Buddha who is to appear next, to complete the five Buddhas of the present "Mahābhaddakappa."—[Notes by Mr. Turnour.]

¹ Dele.

² Add "although he was a resident of his (the king's) vihára."

³ "open hall."

⁴ "caused the eyes to be set with two excellent jewels; also the halo, the crest, and the curled hair to be thickly studded with blue sapphires. He made offerings also of an excellent band of gold, an 'uppaloma' ornament (representing the curled hair on the forehead of Buddha), a golden robe, a net-work for the feet, a lotus, an excellent lamp, and cloths of divers colours without number. At the Bahumaṅgala cētiya he built image-houses, and added images of the Bodhisattas to the Kālasela ('Black stone') statue of the Master. To the statue of the Lord of the world, called Upasumbha, he made a halo and crest, and also to the statue of Buddha called Abhisēka the ornaments aforementioned."

⁵ "surrounded with walks called the Dāturāji, and built."

⁶ "of a tooth-relic casket and a halo (circlet)."

⁷ "golden lotuses set with a profusion of precious stones."

the enclosing wall of the edifice to be beautifully plastered. At the three principal cétiyas, having had the white plastering renewed, he made a golden "chatta" for each, as well as a "cumbaṭa" of glass.

On the Mahāvihāra being destroyed by the impious Mahāsēna, the priests of the Dhammaruci sect¹ had settled at the cétiya mountain. ²*Being desirous of rebuilding, and conferring on the théravāda priests (the opponents of the schismatics), the Ambutthala vihāra (at the Cétiya mountain), and being also solicited by them to that effect, the monarch bestowed it on them.*

³*Having celebrated a festival in honour of the "Dūthādātu" relic at the dedication of a metal dish, he kept up offerings (of rice), prepared from ten amunams of grain; and, like unto the unsurpassed Dhammasōka's, constructing image houses both within and without the capital, he made offerings to those images of Buddha also. Who is there, who is able, by a verbal description alone, to set forth in due order all his pious deeds!*

NOTE.—For the remainder of this Chapter see Part II., pages xxix—xxxii.

¹ Abhayagiri fraternity.

² "Having repaired the Ambatthala vihāra (at the Cétiya mountain) the king was desirous of conferring it on the Théravāda brethren (the Mahāvihāra fraternity), but being entreated by them (the Dhammarucis) he gave it to them (allowed them to retain it.)"

³ "He caused an oval cistern of bronze to be made for the service of the relics; and made provision for the giving of alms out of twenty amunams of fields. This king, with whom none but Dhammāsoka could compare, built and dedicated temples and images both inside and outside the city. Who can describe in detail all the good deeds that he had done? It is only a mere outline that has been set forth here."

